Sri Tattva-sutra

Chapter 1 Tattva-prakarana

The Truth

Introduction by Srila Bhaktivinoda Thakura

sac-cid-ananda-sandratma sara-grahi-jana-priyah dlna-karunya-purabdhir jlyan madana-mohanah

All glories to Madana-mohana, who is eternal and full of knowledge and bliss. He is dear to the saintly devotees, and He is an ocean of mercy for the fallen souls.

tat-krpamrta-bindudyat-pipasa-stokitasayah praclna-tattva-sutrani vivrnomi yatha-mati

I, who thirst to taste a drop of Lord Madana-mohana's mercy, shall now write these sutras describing the eternal truths of spiritual life. As far as I understand, so I shall write.

pranamya krsna-caitanyam bharadvajam sanatanam tattva-sutram sa-vyakhyanam bhasayam vivrtam maya

Bowing down before Lord Sri Krsna Caitanya, the eternal maintainer of all the worlds, I shall now write this Tattva-sutra and a commentary upon it.

In Srimad-Bhagavatam (1.2.11) Suta Gosvami explains:

vadanti tat tattva-vidas

tattvam yaj jnanam advayam brahmeti paramatmeti bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramatma, or Bhagavan."*

In the Yajur Veda, Vajasaneya-samhita, seventh mantra, it is said:

yasmin sarvani bhutani atmaivabhud vijanatah tatra ko mohah kah

soka ekatvam anupasyatah

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?" *

In the Bhagavad-glta (7.7), the Supreme Personality of Godhead Himself declares:

mattah parataram nanyat kincid asti dhananjaya mayi sarvam idam
protam sutre mani-gana iva

"O conqueror of wealth, there is no truth superior to Me. Everything rests on Me, as pearls are strung on a thread." *

In the mangalacarana of the Narada-pancaratra, the author of that book declares:

dhyayet tam paramam brahma paramatmanam Isvaram nirlham ati-nirUptam

nirgunam prakrteh param

sarvesam sarva-rupam ca sarva-karana-karanam satyam nityam ca
purusam puranam param avyayam

"One should meditate on the Supreme Truth, who is known as Brahman, Paramatma, and Isvara. His activities are never material. He is never touched by matter. He is never touched by the modes of material nature. He is beyond the world of matter. He is the master of all. He is everything. He is the cause of all causes. He is the eternal truth, the ancient and imperishable Supreme Person."

In the Markandeya Purana, Fourth Chapter, it is said:

yasmad anutaram nasti yasman nasti brhattaram yena visvam idam
vyaptam ajena jagad-adina

"Nothing is smaller than He. Nothing is greater than He. He is the unborn creator of the universes. He is present everywhere."

Here someone may protest: Is it not so that Sri Vyasadeva and other authors of sutras must always begin their sutra books with the word "atha" (now)? The

sutras "athato brahma-jijnasa" and "athato dharma-jijnasa" are examples of this. This must be done both to bring auspiciousness and to state the topic one wishes to understand. Thus when one writes a book about Brahman or about dharma one must begin with an introduction describing the topic to be discussed in the book. Why has the author of Tattva-sutra not done this?

If this protest is spoken, I give the following reply: This protest is not correct. Because in the first sutra of this book the supremely auspicious Supreme Personality of Godhead is described, there is no need for a separate mangalacarana to invoke auspiciousness. Also, the subject matter of this book is self-evident, and so it needs no introduction. Therefore, without any introduction, the first sutra declares:

Sutra 1

ekah paro nanyah

ekah—one; *parah*—Supreme; *na*—not; *anyah*—another.

The Supreme is one. He has no rival.

Commentary by Srila Bhaktivinoda Thakura

The Sruti-sastra declares: *ekam evadvitlyam brahma neha nanasti kincana*

"There is one Supreme God. He has no rival. There are not many Gods."

Here someone may protest: If it were so that there is only one Supreme God and no other Gods, then that one God would have to perform by Himself all the many duties involved in creating, maintaining, and destroying the universes. He would have to perform them all without any help from anyone else.

To refute this protest, the author of the sutras speaks the following words:

Sutra 2

aguno 'pi sarva-saktir ameyatvat

agunah—beyond the modes of material nature; *api*—even; *sarva*—all; *saktih*—

potencies; *ameyatvat*—because of being limitless.

Because He is limitless, He has all powers, even though He remains beyond the touch of the modes of material nature.

Commentary by Srila Bhaktivinoda Thakura

This sutra means that the Supreme Personality of Godhead is beyond the modes of nature and He has all powers. This is so because He is limitless, which is to say that he cannot be measured or understood by direct perception of the material senses or by any other material means. this is described in the following words of Svetasvatara Upanisad (3.19):

parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca

"His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

In Srimad-Bhagavatam (2.2.35) Srila Sukadeva Gosvami explains:

bhagavan sarva-bhutesu laksitah svatmana harih drsyair buddhy-adibhir drasta laksanair anumapakaih

"The Personality of Godhead Lord Sri Krsna is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence." *

In Srimad-Bhagavatam (4.20.7) it is also said:

ekah suddhah svayam-jyotir nirguno 'sau gunasrayah sarvago 'navrtah saksl

niratmatmatmanah parah

"The individual soul is one, pure, non-material, and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls."*

In Srimad-Bhagavatam (11.7.23) it is also said:

atra mam mrgayanty addha yuta hetubhir Isvaram grhyamanair gunair lingair agrahyam anumanatah

"Although I, the Supreme Lord, can never be captured by ordinary sense perception, those situated in human life may use their intelligence and other faculties of perception to directly search for Me through apparent and indirectly ascertained symptoms. "***

In the Narada-pancaratra it is said:

prakrteh param istam ca sarvesam abhivanchitam svecchamayam param brahma pancaratrabhidham smrtam

"The Supreme Personality of Godhead, who is beyond the world of matter, who is the supreme object of worship, whose desires are all fulfilled, and whom all living entities yearn to attain, is described in the Pancaratras. "

Here someone may protest: You consider the Supreme both beyond the modes of material nature and the master of all potencies. How is it possible to ascribe these two mutually contradictory natures to the Lord?

In the following words the author of the sütras refutes this protest:

Sutra 3

viruddha-samanyam tasmin na citram

viruddha-samanyam—mutually contradictory qualities; *tasmin*—in Him; *na*—not; *citram*—wonder.

No one should be surprised that the Supreme possesses mutually contradictory natures.

Commentary by Srila Bhaktivinoda Thakura

That the Supreme Personality of Godhead possesses mutually contradictory natures should not be a source of wonder. In the Svetasvatara Upanisad (3.19) it is said:

apani-pado javano grhlta

pasyaty acaksuh sa srnoty akarnah

"Although the Supreme Lord is described as having no hands or legs, He nonetheless accepts all sacrificial offerings and moves very quickly. He has no material eyes, yet He sees everything. He has no material ears, yet He hears everything."*

In Bhagavad-gita (4.39-40), the Lord declares:

sraddhaval labhate jnanam tat-parah samyatendriyah jnanam labdhva param santim acirenadhigacchati

"A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace.*

ajnas casraddadhanas ca samsayatma vinasyati nayam loko 'sti na paro

na sukham samsayatmanah

"But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. They fall down. For the doubting soul there is happiness neither in this world nor in the next." *

Here someone may ask: How can one understand the truth of this Supreme who has many mutually contradictory natures?

To answer this question the author of the sutras speaks the following words:

Sutra 4

sa sac-cid-anando jnanagamyo bhakti-visayatvat

sah—He; *sat*—eternal; *cit*—full of knowledge; *anandah*—full of bliss; *jnana*—by knowledge; *agamyah*—not approachable; *bhakti*—of devotional service; *visayatvat*—becaus of being in the range of perception.

He is eternal and full of knowledge and bliss. He cannot be known by ordinary knowledge, for He is known only by devotional service.

Commentary by Srila Bhaktivinoda Thakura

The Supreme Personality of Godhead is eternal and full of knowledge and bliss. He cannot be known by the material mind or described by material words. He is known only by devotional service. The Sruti-sastra declares:

yad vacanabhyuditam yan mano na manute

"The material mind cannot understand the Supreme. Material words cannot describe Him."

In Srimad-Bhagavatam (11.12.21), the Supreme Lord Himself declares: *bhaktyaham ekaya grahyah*

"I am understood only by devotional service."

In the Sruti-sastra it is said:

brahma sac-cid-ananda-laksanam

"The Supreme is eternal and full of knowledge and bliss."

In Brahma-samhita (5.1) it is said:

Isvarah paramah krsnah sac-cid-ananda-vigrahah anadir adir govindah sarva-karana-karanam

"Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." *

In the Visnu Purana is the following explanation of the word sac-cid-ananda:

hladinl sandhinl samvit tvayy eka sarva-samsraye hladatapakarl misra tvayi no guna-var/ita

"O Lord, You are the support of everything. The three attributes hladinl, sandhini, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities."*

A commentary on this verse follows:

the verse means, "O Supreme Personality of Godhead, in You, who are the Supreme Personality of Godhead, the supreme controller, and the shelter of all, exists one inconceivable potency, which is manifested in three as hladini, sandhini, and samvit." That is the meaning. The question may be asked, "O Lord, what are You like?" The verse explains, "O Lord, You are beyond the material modes of goodness, passion, and ignorance." This means that the material modes, which cause happiness, misery, and mixtures of the two, do not exist in the Lord. It is the potency of spiritual bliss that exists in the Lord. Thus it is said.

In the Markandeya Purana, Sakti-mahatmya, First Chapter, Candi declares:

tan natra vismayah karyo yoga-nidra jagat-pateh maha-maya hares caitat

taya sammohitam jagat

"No one should be surprised that the Supreme Personality of Godhead enjoys pastimes of yoga-nidra (mystic sleep). After all, the Lord's illusory potency maya bewilders the entire material world.

jnanainam api cetamsi devl bhagavatl hi sa bal'd akrsya mohaya maha-maya prayacchati

"Entering even the sages' hearts, Goddess Maha-maya bewilders the conditioned souls.

taya visr/yate visvam jagad etac caracaram saisa prasanna varada nrnam bhavati muktaye

"By her this entire material universe of moving and unmoving beings is created. When she is satisfied she gives the blessing of liberation to the conditioned souls.

sa vidya parama mukter hetu-bhuta sanatanl samsara-bandha-hetus ca saiva sarvesvaresvarl

"She is the eternal transcendental knowledge that brings liberation. She is also the potency that binds the conditioned souls in the world of birth and death.

She is the goddess of all goddesses."

In Bhagavad-gita (9.8-9), the Supreme Personality of Godhead declares:

prakrtim svam avastabhya visr/ami punah punah bhuta-gramam imam krtsnam avasam prakrter vasat

"The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.*

na ca mam tani karmani nibadhnanti dhanan/aya udaslnavad aslnam asaktam tesu karmasu

"O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral."*

In the Hayasirsa-pancaratra it is said:

anando dvi-vidhah prokto murtamurta-prabhedatah amurtasyasrayo murto murtanando 'cyuto matah

"The Supreme Lord's transcendental bliss is said to be of two kinds: 1. that of His form, and 2. that of His formless aspect. The form of the Lord is the shelter of His formless aspect. Therefore it is the bliss of the Lord's aspect with form that is really eternal and imperishable.

amurtah paramatma ca jnana-rupas ca nirgunah sva-svarupas ca kutastho brahma ceti satam matam

"The Lord's form and His formless aspect are both full of knowledge and beyond the touch of the material modes. These qualities are also present in the original forms of the individual spirit souls.

amurta-murtayor bhedo nasti tattva-vicaratah bhedas tu kalpito vedair mani-tat-te/asor iva

"In truth, there is no real difference between the Lord's form and His formless aspect. The difference is only an imagination of the Vedas. The two are like a jewel and its splendor."

In the Kapila-pancaratra it is said:

dve brahmanl tu vi/neye murtam camurtam eva ca murtamurta-svabhavo
yo dhyeyo narayano vibhuh

"The Supreme has two aspects: 1. His transcendental form, and 2. His formless aspect. Thus it should be known that all-powerful Lord Narayana has a form and is formless also."

In the Hayasirsa-pancaratra it is said:

ya ya srutir jalpati nirvisesam sa sabhidhatte sa-visesam eva vicara-yoge santi
hanta tasam prayo ballyah sa-visesam eva

"The Vedas say that the Supreme has no qualities. But they also say that He certainly does have qualities. By carefully considering all the statement of the Vedas, we have come to the conclusion that more weight should be given to the statements affirming the Lord's possession of transcendental qualities."

Here someone may protest: If this is so, and the Supreme Lord is attained by devotional service, then the Supreme Lord must be a resident of the material world, (for devotional services are rendered in the material world).

To refute this idea the author now speaks the fifth sutra.

Sutra 5

sa ca satyo nityo 'nadir ananto desa-kalaparicchedat

sah—He; *ca*—and; *satyah*—real; *nityah*—eternal; *anadih*—without beginning; *anantah*—without end; *desa*—of space; *kala*—and time; *aparicchedat*—beyond the limits.

He is the eternal Supreme Truth, beginningless and endless, for He exists beyond the limits of space and time.

Commentary by Srila Bhaktivinoda Thakura

In the Sruti-sastra it is said:

satyam jnanam anandam brahma

"The Supreme is the eternal reality, full of knowledge and bliss." *nityo 'vinasi*

"The Supreme is eternal. He never dies."

avinasi va re 'yam atma

"The Supreme Lord never dies."

sa-bhumim sarvatah sprstva va atyatistha

"The Supreme Lord is present everywhere in the material world, but He is also beyond it."

In Bhagavad-gita it is said: *sarvam avrtya tisthati*

"The Supreme Personality of Godhead is all-pervading."

In Snmad-Bhagavatam it is said:

naivesitum prabhur bhumna Isvaro dhama-maninam

"Matter has no power to prevail over the Supreme Personality of Godhead, the master of the spiritual worlds."

In Srlmad-Bhagavatam (2.9.10) it is also said:

pravartate yatra rajas tamas tayoh

sattvam ca misram na ca kala-vikramah na yatra maya kim utapare
harer anuvrata yatra surasurarcitah

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy. It cannot enter that region. Without discrimination, both the demigods and demons worship the Lord as devotees." *

In the Katha Upanisad (1.3.15) it is said:

asabdam asparsam arupam avyayam tatharasam nityam agandhavam ca yat anady anantam mahatah param dhruvam nicarya tam mrtyu-mukhat pramucyate

"The Supreme is beyond material sound, touch, form, taste, or smell. He is eternal. He never dies. He has neither beginning nor end. He is beyond the material world. One who takes shelter of Him escapes the mouth of death."

Here someone may protest: If the Supreme Lord is beyond the material world, as you say, then why does He create the material universes in the first place?

To answer this protest, the author of the sutras speaks the following words:

Sutra 6

paro 'pi cij-jadabhyam vilasl visva-siddheh

parah—transcendental; *api*—although; *cit*—with conscious beings; *jadabhyam*—in inert matter; *vilasl*—playful; *visva*—of thew material universes; *siddheh*—of the completion.

Although He is transcendental, the playful Lord creates the material universes filled with conscious beings and inert matter.

Commentary by Srila Bhaktivinoda Thakura In the Aitareya Upanisad (1.1.1) it is said: *sa aiksata*

"With a glance the Supreme Personality of Godhead created the material worlds."

In the Chandogya Upanisad (6.2.3) it is said: *eko 'ham bahu syam pra/ayeya*

"The Supreme Personality of Godhead thought: I am one. Let Me become many. I shall father many children."

In the Taittiriya Upanisad (3.1.1) it is said:

yato va imani bhutani jayante

"The Supreme Absolute Truth is that from which everything is born."*

In the Katha Upanisad (2.3.2-3) it is said:

yad idam kim ca jagat sarvam prana e/ati nihsrtam mahad-bhayam va/ram udyatam ya etad vidur amrtas te bhavanti

"The Supreme Personality of Godhead is powerful like a thunderbolt. The entire world moves in fear of Him. They who know this become immortal.

bhayad asyagnis tapati bhayat tapati suryah bhayad indras ca vayus ca mrtyur dhavati pancamah

"Out of fear of Him, fire burns. Out of fear of Him, the sun shines. Out of fear of Him, Indra, Vayu, and Yama act."

In Srimad-Bhagavatam (3.25.42) The Supreme Personality of Godhead declares:

mad-bhayad vati vato 'yam suryas tapati mad-bhayat varsatlndro dahaty agnir mrtyus carati mad-bhayat

"It is because of My supremacy that the wind blows, out of fear of Me. The sun shines out of fear of Me, and the lord of clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me."*

In Srimad-Bhagavatam (10.29.1) it is said:

bhagavan api ta ratrih saradotphulla-mallikah vlksya rantum manas cakre yogamayam upasritah

"Sri Krsna is the Supreme Personality of Godhead, full of all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potencies."***

In Sri Caitanya-caritamrta it is said:

madhura-madhuram etan mangalam mangalanam sakala-nigama-valll-sat-phalam cit-svarupam sakrd api parigltam sraddhaya helaya va

bhrgu-vara nara-matram tarayet krsna-nama

"The holy name of Lord Krsna is the sweetest of the sweet and the most auspicious of the auspicious. It is the ripened fruit of the vine of all the Vedas. It is conscious and spiritual. O best of the Bhrgu dynasty, chanted only once, either with faith or even with contempt and mockery, the holy name of Lord Krsna delivers the chanter."

Srila Sukadeva Gosvami tells Maharaja Pariksit (Srimad-Bhagavatam 12.3.14):

katha imas te kathita mahlyasam hitaya lokesu yasah pareyusam vijnana-vairagya-vivaksaya vibhor vaco vibhutir na tu paramarthyam

"O mighty Pariksit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge."***

In the Gopala-tapani Upanisad (2.95) it is said:

avirbhava tirobhava sva-pade tisthati tamasl ra/asl sattvikl

manusi vijnana-ghana ananda-ghanas

sac-cid-anandaika-rase bhakti-yoge tisthati

"Whether visible or invisible in this world, My form always stays in My own abode. My form is also present as the Deity of ignorance, the Deity of passion, and the Deity of goodness. My humanlike form, which is eternal and full of transcendental knowledge and bliss, is is present when My devotees serve Me with devotion."

In the next sutra the author refutes the idea that the transcendental potency is different from the Lord Himself.

Sutra 7

tac-chaktitas tattvadhikyam iti cen na tad-abhedat

tat—of Him; *saktitah*—from the potency; *tattva*—truth; *adhikyam*—more; *iti*—thus; *cet*—if; *na*—not; *tat*—from Him; *abhedat*—because of non-difference.

If someone claims, "The Lord is different from His potency", then I reply, "No. It is not so, for they are not different".

Commentary by Srila Bhaktivinoda Thakura

If someone claims that the Supreme Personality of Godhead, the creator of the worlds, is different from His potency, then this sutra is spoken to refute him. Because the Supreme Personality of Godhead is not different from His many potencies, the potencies are not different from Him. This is described in the following words of the Nyaya-sastra:

sakti-saktimator abhedah

"The Supreme Personality of Godhead, the master of all potencies, is not different from His potencies."

In the Svetasvatara Upanisad (6.8) it is said:

svabhaviki jnana-bala-kriya ca

"The Lord's potencies of knowledge, power, and action share His own nature. They are not different from Him."

In Visnu Purana (1.22.53) it is said:

eka-desa-sthitasyagner jyotsna vistarini yatha parasya brahmanah
saktis tathedam akhilam jagat

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over the universe."*

In the Markandeya Purana, Devl-mahatmya, the sage explains:

etat te kathitam bhupa

devl-mahatmyam uttamam evam prabhava sa devl yayedam dharyate jagat

"O king, now I will describe to you the glories of the goddess. By her power she sustains the entire world.

vidya tathaiva kriyate bhagavad-visnu-mayaya taya tvam esa vaisyas ca tathaivanye vivekinah

"She is the potency of Lord Visnu. From her comes transcendental knowledge. You and many others have attained transcendental knowledge by her grace."

In the Narada-pancaratra, Second Night, Third Chapter, Lord Siva explains:

eka Isah prathamato

dvidha-rupo babhuva sah eka stri visnu-maya ya

puman ekah svayam vibhuh

"The Supreme Lord is one. Still, He is manifested in two forms. On form is female: the potency of Lord Visnu. The other form is male: the all-powerful Supreme Personality of Godhead Himself.

sa ca svecchamayah syamah saguno nirgunah svayam tam drstva sundarlm lllam ratim kartum samudyatah

"His form is dark. All His desires are at once fulfilled. He has all transcendental virtues. He is free of the modes of material nature. Anyone who directly sees Him will fall in love with Him and yearn to enjoy charming pastimes with Him."

Here someone may protest: Is it not so that by creating the material worlds and performing other activities the Supreme Personality of Godhead becomes affected by that activity and His nature becomes different from what it was before? Does He not become enamored of what He has created?

In the next sutra the author refutes this misconception.

Sutra 8

kartapy avikarah svatantryat

karta—the creator; *apy*—although; *avikarah*—without change; *svatantryat*—because of independence.

Because He is supremely independent, He does not become changed, even

though He is the creator.

Commentary by Srila Bhaktivinoda Thakura

Here the protester declares, "whoever creates the material world must of necessity become affected by passionate attachment, hatred, and other like emotions." To this protest the reply is that because He is supremely independent and can do whatever He wishes to do, by His own will the Lord remains peaceful and aloof from material passions. Therefore, even though He is the creator of the material world, the Lord is not affected by material passions. In the Svetasvatara Upanisad (6.19) it is said:

niskalam niskriyam santam niravadyam niranjanam

"The Supreme Personality of Godhead is perfect and complete. He is peaceful and flawless. He is never affected by the material energy. His actions are never material."

In the Katha Upanisad (1.2.14) it is said:

anyatra dharmad anyatradharmad anyatrasmat krtakrtat anyatra bhutac cabhavyac ca yat tat pasyasi tad vada

"You can see the Supreme, who stands beyond material piety and impiety, beyond past and future. Please tell me about Him."

In Srimad-Bhagavatam (10.9.13-16) it is said:

na cantar na bahir yasya na purvam napi caparam purvaparam bahis cantar jagato yo jagac ca yah

tam matvatma/am avyaktam martya-lingam adhoksajam

gopikolukhale damna

babandha prakrtam yatha

"the Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no

difference between past, present, and future. He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, has now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.*

tad-d'ma b'dhyam'nasya svarbhakasya krtagasah dvy-angulonam abhut
tena sandadhe 'nyac ca gopika

"When mother Yasoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.*

yathasit tad api nyunam ten'nyad api sandadhe tad api dvy-angulam
nyUnam yad yad adatta bandhanam

"the new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed. Their shortness could not be overcome." *

In the next sutra the author reveals that the Supreme Lord does not increase when He creates the universe. Neither does He become less when He destroys the universe.

Sutra 9

sadaika-rupah purnatvat

sada—always; *eka*—one; *rUpah*—form; *purnatvat*—because of being perfect and complete.

Because He is perfect and complete, His nature is always unchanged.

Commentary by Srila Bhaktivinoda Thakura

In the Isa Upanisad it is said:

purnam adah purnam idam purnat purnam udacyate

"The Personality of Godhead is perfect and complete."*

Here someone may ask: If the Supreme Personality of Godhead is perfect and complete, then what motivates Him to He create the material world?

In the next sütra the author answers this question.

Sutra 10

karunyam tat-kriya-hetur nanyad apta-kamatvat

karunyam—compassion; *tat*—of Him; *kriya*—of the activities; *hetuh*—the reason; *na*—not; *anyat*—another; *apta*—attained; *kamatvat*—because of His desires.

Compassion is the motive of His actions. He has no other motive, for His every desire is at once fulfilled without any effort on His part.

Commentary by Srila Bhaktivinoda Thakura

Compassion is the motive of the Supreme Lord's actions. He has no other motive, for His every desire is at once fulfilled without any effort on His part. However, the conditioned souls act in a different way. They are busily engaged in various activities to attain their desires.

In the Sruti-sastra it is said: *atmanah kamaya sarvam priyam bhavati*

"The conditioned souls act to fulfill their material desires." *satya-kamah satya-sankalpah*

"The Supreme Personality of Godhead has no need to act to fulfill His desires, for His every wish is at once fulfilled without His having to act."

In the Smrti-sastra it is said: *nanavaptam*

"There is not anything that the Supreme Personality of Godhead does not attain merely by wishing for it.

In Snmad-Bhagavatam (3.7.2-3), Vidura asks the following question:

brahman katham bhagavatas cin-matrasyavikarinah Maya vapi yu/yeran

nirgunasya gunah kriyah

"O great brahmana, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?"*

kridayam udyamo 'rbhasya kamas cikridisanyatah svatas trptasya ca katham nivrttasya sadanyatah

"Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times.*

Sri Maitreya Muni aswered in these words (Srimad-Bhagavatam 3.7.9):

seyam bhagavato maya yan nayena virudhyate

"Certain conditioned souls put forward the theory that the Supreme Brahman, or the Supreme Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic."*

The following commentary is given for this verse:

This verse means, "the idea that the Supreme Personality of Godhead, who is the master of inconceivable transcendental potencies and the supreme controller of all, can become bewildered by the illusory potency maya is an idea that is against all logic."

In Srimad-Bhagavatam (2.3.36) it is also said:

sa va idam visvam amogha-Mah sr/aty avatty atti na sajjate 'smin bhutesu cantarhita atma-tantrah sad-vargikam jighrati sad-gunesah

"The Lord, whose activities are always spotless, is the master of the six senses and is fully omnipotent with six opulences. He creates the manifested

universes, maintains them, and annihilates them without being in the least affected. He is within every living being and is always independent."* *anandad dhy eva khalv imani bhutani jayante anandena jatani jlvanti anandam prayanty abhisamvisanti*

"The Supreme Personality of Godhead is bliss. From His bliss all living entities are born. Because of His bliss they remain alive. Departing this world, they attain Him, the supreme bliss."

Chapter 2 Cit-padartha-prakarana

Spirit

Introduction by Srila Bhaktivinoda Thakura

Here someone may ask: To whom does the Supreme Personality of Godhead give mercy when He creates the material universes and performs other activities? Why does He give His mercy to these persons?

To answer this question by showing that the Supreme Personality of Godhead creates the material universes and performs many other activities in order to give mercy to the invididual spirit souls, and also by showing, using all the Vedanta scriptures as evidence, the true nature of the individual spirit souls, the author of these sutras now begins this chapter, which gives an elaborate definition of the word “cit" (spirit).

Sutra 11

cetanah paranugatas tad-vidhi-vasyatvat

cetanah—conscious spirit souls; *para*—the Supreme; *anugatah*—following; *tat* — of Him; *vidhi*—the order; *vasyatvat*—because of ebing under the control.

The many conscious beings are followers of the Supreme, for they must obey His commands.

Commentary by Srila Bhaktivinoda Thakura

Here the word "cetanah" means "conscious spirit souls". The plural is used here to indicate that the souls are many in number. the word "paranugatah" means that the souls are subordinate to the Supreme Personality of Godhead. They are under His control. This is so because they must obey His commands. In the Sruti-sastra it is said:

ya atmani tisthan atmanam antar yamayati

"Residing in the heart, the Supreme Personality of Godhead controls the

individual living entities.

Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wandering of all living entities." *

In the Narada-pancaratra, Second Night, First Chapter, Lord Sadasiva explains:

jlvas tat-pratibimbas ca

bhokta ca sukha-duhkhayoh kecid vadanti tam nityam karanasya gunena ca

"The individual spirit soul, who is like a reflection of the Supreme Lord, suffers and enjoys in the material world. Some sages say that this eternal soul has qualities like those of the Lord Himself.

vidyamanat tirodhanam tirodhanac ca sambhavah dehad dehantaram yati na mrtyus tasya kutracit

"Sometimes the individual soul is visible, and sometimes he disappears. When he disappears, he is born again in another body. The soul never dies. He merely travels from one material body to another."

In the Bhagavad-gita (7.5-6), the Supreme Personality of Godhead says:

apareyam itas tv anyam prakrtim viddhi me param jlva-bhutam maha-baho yayedam dharyate jagat

"Besides this inferior nature, O Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.*

etad yonlni bhutani sarvanlty upadharaya aham krtsnasya jagatah prabhavah pralayas tatha

"Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution."*

svetaketo tat tvam asi

"O Svetaketu, you are that."

In the Srila Madhvacarya's Tattva-muktavali (text 6) it is said:

saksat tat tvam aslti veda-visaye vakyam tu yad vidyate

tasyartham kurute svaklya-mata-vid bhede 'rpayitva matim tac-chabdo 'vyayam eva bhedaka iti tam tatra bhedyo yatah

sasthl-lopa-mita tam eva na hi tad-vakyartha etadrsah

"The mayavadi commentator on the Vedanta claimed that the words 'tat tvam asi' are the maha-vakya, the most important statement of the Vedas. According to his explanation, 'tat' means 'the Supreme', 'tvam' means 'you', and 'asi' means 'are'. He interpreted the words to mean 'You are the Supreme', and he claimed there is no difference between the Supreme and the individual spirit souls.

"The Vaisnava commentator on Vedanta interpreted these words in a different way, saying that 'tat-tvam' is a possessive compound word (sasthi-tatpurusa-samasa). According to his explanation 'tat' means 'of the Supreme', and the entire sentence means 'you are the servant of the Supreme'. In this way the proper meaning of the scriptural statement is clearly shown. "

In the Sri Caitanya-candrodaya-nataka is presented the following opinion held by the devotees of the Lord:

vasudevah para devata vasudeva parat paramatmanah sankarsano jlva ity adi jlvayati jlvam karotlti jlvah. na tu svayam jlvah. sa catma sabda-brahma para-brahma, mamobhe sasvatl tanü iti tad-ukteh. tasmad eva jlva-srstir ity arthah.

"The word 'Vasudeva' means 'the Supreme Personality of Godhead, who is greater than the greatest'. The scriptural statement 'sankarsano jivah' means, 'Lord Sankarsana gives life (jivayati) to the individual spirit souls'. These words do not mean that Lord Sankarsana is Himself an individual spirit soul (jiva). Rather, Lord Sankarsana is the Supreme Personality of Godhead Himself. This is confirmed by the words 'mamobhe sasvati tanü'. Therefore the conclusion is that Lord Sankarsana, the Supreme Personality of Godhead, is the creator of the individual spirit souls. "

Here someone may protest: Is it not so that the Sruti-sastras declare, "ayam atma brahma" (the individual soul is the Supreme)? Is it not so, then, that the individual spirit souls are not in any way different from the Supreme? Why, then, do you claim that the individual spirit souls are subordinate to and dependent upon the Supreme?

Replying to this protest, the author of the sütras reveals the truth. He says:

Sutra 12

te canady-anantah para-sakti-visesatvat

te—they; *ca*—and; *an*—without; *adi*—beginning; *an*—without; *antah*—end; *para*—fo the Supreme; *sakti*—potency; *visesatv't*—because of being specific.

They have neither beginning nor end, for they are a specific potency of the Supreme.

Commentary by Srila Bhaktivinoda Thakura

The individual spirit souls have neither beginning nor end, for they are a specific potency of the Supreme, and the potencies of the Lord have neither beginning nor end. In the Sruti-sastra it is said:

yathagner bahavo visphulingah

"The Supreme Personality of Godhead is like a great fire, and the individual spirit souls are like sparks of that fire."

In the Bhagavad-gita (15.7) the Supreme Personality of Godhead declares:

mamaivamso jlva-loke jlva-bhutah

"The living entities in this conditioned world are My eternal, fragmental parts."

In the Narada-pancaratra, Lord Siva declares:

kecid vadanti tam nityam karanasya gunena ca

"Some sages say that the eternal individual souls have qualities like those of the

Lord Himself."

Lord Siva again declares:

kecid vadanty anityam ca mithyaiva krtrimah sada prahyate punas
tatra pratibimbo yatha raveh

"Other sages say that the individual spirit soul is not eternal, that the soul is an illusion, artificial, an imagination, that the soul is like a reflection of sunlight on water, and that, as a reflection eventually disappears, so the individual soul eventually ceases to exist."

In the Bhagavad-gita (7.5-6), the Supreme Personality of Godhead says:

apareyam itas tv anyam prakrtim viddhi me param jlva-bhutam maha-
baho yayedam dharyate jagat

"Besides this inferior nature, O Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.*

In the Bhagavad-gita (2.28), the Supreme Personality of Godhead again explains:

avyaktadlni bhutani

vyakta-madhyani bharata avyakta-nidhanany eva tatra ka parivedana

"All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there of lamentation?" *

In the Katha Upanisad (1.2.18) it is said:

na jayate mriyate va vipascin

nayam kutascin na babhuva kascit a/o nityah sasvato 'yam purano na hanyate
hanyamane sarlre

"For the soul there is never birth nor death. Nor having once been, does he ever

cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain."*

Here someone may say: Since the individual spirit souls are a specific potency of the Lord, they are in all respects one with Him. They are not in any way different from Him.

Concerned that someone may speak in this way, in the next sutra the author emphasizes the difference between the individual souls and the Supreme Lord.

Sutra 13

cid-ananda-svarupa api parato bhinna nitya-satyatvabhavat

cit—spirit; *ananda*—bliss; *svarupah*—natures; *api*—although; *paratah*—from the Supreme; *bhinna*—different; *nitya*—eternal; *satyatva*—nature; *abhavat* — because of the non-existence.

Although they are spiritual and blissful, the individual spirit souls are different from the Supreme, for it is not inevitable that they are always situated in the spiritual reality.

Commentary by Srila Bhaktivinoda Thakura

Although they are spiritual and blissful, the individual spirit souls are different from the Supreme. Here is the reason why: it is not inevitable that they are always situated in the spiritual reality. The natural position of the individual spirit souls is the be situated in the spiritual reality. However, it is the Supreme Personality of Godhead Himself who places them in that spiritual reality. The Supreme Lord is always situated in that reality. However, for the individual spirit souls it is possible to be placed apart from the spiritual reality.

In the Sruti-sastra it is said: *nityo nityanam*

"The Supreme Personality of Godhead is the one eternal who controls the many eternals."

satyasya satyam

"The Supreme Personality of Godhead is the controller of all existence." *parat*

param

"The Supreme Personality of Godhead is greater than the greatest."

In the Bhagavad-gita (2.45), the Supreme Personality of Godhead says:
nirdvandvo nitya-sattva-sthah

"O Arjuna, be free from all dualities and be established in the self."*

In the Mundaka Upanisad (3.1.2) and Svetasvatara Upanisad (4.6) it is said:

samane vrkse puruso nimagno

'nlsaya socati muhyamanah justam yada pasyati anyam Isam ' asya mahimanam iti vlta-sokah

"Although the two birds are on the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord, and knows His glories, at once the suffering bird becomes free of all anxieties."*

In the next sutra the author describes the idea that the Supreme Personality of Godhead and the individual spirit souls are both one and different simultaneously.

Sutra 14

tesam paratvam kecid apare bhedam itare tubhayam

tesam—of them; *paratvam*—status as the Supreme; *kecit*—some; *apare*—others; *bhedam*—difference; *itare*—other; *tu*—but; *ubhayam*—both.

Some say the individual souls are the Supreme. Others say the individual souls are different from the Supreme. Still others say the individual souls are both one and different from the Supreme.

Commentary by Srila Bhaktivinoda Thakura

Badarayana and his followers affirm that the individual souls are the Supreme. Kasyapada and his followers affirm that the individual souls are different from

the Supreme. Sandilya and his followers affirm that because the individual souls are part and parcel of the Supreme, the souls are different from the Supreme, and because the souls are part and parcel of the Supreme, the souls are not different from the Supreme. Different kinds of evidence may be produced to support all these different views. For example, in the Upanisads it is said:

ayam atma brahma

"The individual soul is Brahman."

In the Mundaka Upanisad (3.1.1) and Svetasvatara Upanisad (4.6) it is said:

dva suparna sayu/a sakhaya samanam vrksam praisasva/ate tayor anyah pippalam svadv atty anasnann anyo 'bhicakaslti

"In the individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

In the Katha Upanisad (2.2.4) it is said:

asya visramsamanasya sarlra-sthasya dehinah dehad vimucyamanasya

kim atra parisisyate. etad vai tat.

"The question is asked: When the embodied soul becomes liberated and leaves his material body behind, who will control him? The answer is: The Supreme still controls him."

In the Chandogya Upanisad (3.14.1) it is said:

sarvam khalv idam brahma taj-jalan iti Santa upaslta

"This entire world is the Supreme. Therefore a peaceful and saintly person should devote himself to worshiping the Supreme."

In the Mundaka Upanisad (3.1.4) it is said:

prano hy esa yah sarva-bhutair vibhati vi/anan vidvan bhavate nativadl atma-krlda atma-ratih kriyavan esa brahma-vidam varisthah

"A sage who understands the Supreme, the life of all that live, will not speak of anyone but Him. Such a sage has fallen in love with the Supreme Lord. He is eager to hear of the Lord's pastimes. He actively serves the Lord. Such a sage is the best of all transcendentalists."

Here someone may say: The conflicting claims of these different philosophies will certainly bewilder the living entities' minds.

Fearing that someone would say this, the author of the sutras proceeds to explain that there is no real conflict among these seemingly conflicting views. They are separate aspects of a single philosophy. He says:

Sutra 15

sarvesam samanjasyam satvata-vijnanasya bhramatvabhavat pramana-sad-bhavac ca

sarvesam—of all; *samanjasyam*—correctness; *satvata-vijnanasya*—of one who knows the truth; *bhramatva*—bewilderment; *abhavat*—because of the nonexistence; *pramana*—evidence; *sad-bhavat*—because of the existence; *ca*—and.

All are true, because the evidence of scripture is always true and because the seeming conflict does not bewilder they who know the truth.

Commentary by Srila Bhaktivinoda Thakura

All these sages are correct, because they who know the truth of the Supreme Personality of Godhead and understand that these conflicting views are aspects of single philosophy, are not bewildered. These differing views are also correct because the previously quoted passages of Sruti-sastra, passages that are evidence for these different views, must all be correct. That is the meaning. In Srimad-

Bhagavatam (11.22.4) The Supreme Personality of Godhead declares:

mayam madiyam udgrhya vadatam kim nu durghatam

"All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth."***

In the Taittiriya Upanisad (3.1.1) it is said:

yato va imani bhutani j'yante yena jat'ni jivanti yat prayanty abhisamvisanti

"All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead. By His power they remain alive. They attain Him at the end."

After thus describing the true nature of the individual spirit souls, the author of the sutras proceeds to describe the renunciation of all unwanted things. He also describes the means to attain the highest goal in life. He says:

Sutra 16

vicara-ragau cetana-dharmau svarupa-pravrtti-bhavat

vicara—thinking; *ragau*—and loving; *cetana*—of the conscious spirit soul; *dharmau*—two natures; *svarupa*—own nature; *pravrtti*—action; *bhavat*—because of the existence.

The conscious spirit souls possess thinking and loving, for these two are part of their nature.

Commentary by Srila Bhaktivinoda Thakura

Thinking creates knowledge. Therefore knowledge is part of the soul's nature. Loving creates bliss. Therefore bliss is part of the soul's nature. these are part of the soul's nature.

In the Sruti-sastra it is said:

satyam jnanam anandam

"Eternity, knowledge, and bliss are part of the soul's nature."

In the Vedanta-sutra (4.1.3) it is said: *atmeti tv avagacchanti grahayanti ceti*

"The wise know and teach the science of the soul."

In Srimad-Bhagavatam (7.7.19), Sri Prahlada declares:

atma nityo 'vyayah suddha ekah ksetrajna asrayah avikriyah svadrg-ghetur vyapako 'sangy-anavrtah

"Atma refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration, and free from material contamination. They are individual, they are knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered."*

In the Visnu Purana, Sri Prahlada declares:

ya prltir avivekanam visayesv anapayini tvam anusmaratah sa me hrdayan napasarpatu

"Fools fall in love with what the material senses see. I am not like them. O Supreme Lord, I have fallen in love with You. I always think of You. I pray that You will never leave my heart."

In Bhagavad-gita (2.24) the Supreme Personality of Godhead says:

acchedyo 'yam adahyo 'yam akledyo 'sosya eva ca nityah sarva-gatah sthanur acalo 'yam sanatanah

"The individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable, and eternally the same."*

In Srimad-Bhagavatam (10.1.41-42), Vasudeva Maharaja says:

svapne yatha pasyati deham idrsam manorathenabhinivista-cetanah drsta-srutabhyam manasanucintayan prapadyate tat kim api hy apasmrtih

"Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not

considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position.

Under this same process, one gives up his present body and accepts another (tatha dehantara-praptih). *

yato yato dhavati daiva-coditam mano-vikaratmakam apa pancasu gunesu
maya-racitesu dehy asau prapadyamanah saha tena jayate

"At the time of death, according to the thinking, feeling, and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body." *

In the Katha Upanisad (2.3.10 and 2.3.6) it is said:

yada pancavatisthante jnanani manasa saha buddhis ca na vicestati

tam ahuh paramam gatlm

"When the five senses are peaceful, and when the mind and intelligence do not strive for material things, one attains the highest goal of life. This the wise say."

indriyanam prthag-bhavam udayastamayau ca yat prthag
utpadyamananam matva dhlro na socati

"In the course of life the senses rise and again they set. Aware that he, the soul, is different from the senses, a wise person does not grieve."

In the next sutra the author describes the root from which desirable and undesirable kinds of love have grown. He says:

Sutra 17

pare 'nuraktih svabhaviki sreyas-kari ca itaresv aupadhiki duhkha-prada ca

pare—for the Supreme; *anuraktih*—love; *svabhavikl*—natural; *sreyas-karl*—

bringing bliss; *ca*—and; *itaresv*—for others; *aupadhikl*—material; *duhkha* — suffering; *prada*—bringing; *ca*—and.

Love for the Supreme is natural, spiritual, and brings the highest bliss. Love for what is not the Supreme is artificial, material, and brings only sufferings.

Commentary by Srila Bhaktivinoda Thakura

Love for the Supreme is natural, spiritual, and brings the highest bliss. Love for what is not the Supreme, that is to say love for wealth, children, wife, and others, is artificial, material, and brings with it the sufferings of this world of repeated birth and death. That is the meaning here. In the the Svetasvatara Upanisad (3.8) it is said:

tam eva viditvati-mrtyum eti

"By understanding the Supreme one crosses beyond death."

In the Svetasvatara Upanisad (4.5) it is said: *ajo hy eko jusamano 'nusete*

"One unborn soul tries to enjoy the world. Another unborn soul renounces the world."

The Supreme Personality of Godhead advises (Bhagavad-glta 18.66):

sarva-dharman paritya/ya mam ekam saranam vra/a aham tvam sarva-papebhyo moksasyisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." *

The Supreme Personality of Godhead again declares in Bhagavad-glta (9.29):

samo 'ham sarva-bhutesu na me dvesyo na me priyah ye bha/anti tu mam bhaktya mayi te tesu capy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto me in devotion is a friend, is in Me, and I am also a friend to him."*

Here someone may ask: If the soul is by nature spiritual and blissful, then how does he come in touch with unwanted material things?

Fearing that someone would ask this question, the author speaks the following words:

Sutra 18

upadhi-krta hi klesah

upadhi—the designation of the material body; *krta*—done; *hi*—indeed; *klesah*—sufferings.

Sufferings are caused by the soul's misidentification with the material body.

Commentary by Srila Bhaktivinoda Thakura

Sufferings are caused by the soul's misidentification with the material body. In the Sruti-sastra it is said:

kapuya-caranah kapuyan yonim apadyante

"Identifying with matter, the soul takes birth in a mother's womb."

In the Bhagavad-gita (2.63), the Lord says:

buddhi-nasat pranasyati

"When intelligence is lost one falls down again into the material pool."*

In the Katha Upanisad (2.3.15) it is said:

yada sarve prabhidyante hrdaye 'sya ku-granthayah atha martyo 'mrto bhavaty etav anusasanam

"When all the heart's knots are cut, the mortal becomes immortal. That is the teaching of scripture."

In the Isa Upanisad (mantra 3) it is said:

asurya nama te loka andhena tamasavrtah tarns te pretyabhigacchanti ye ke catma-hano /anah

"The killer of the soul, whoever he may be, must enter into the planets known as the world of the faithless, full of darkness and ignorance." *

In Srila Rupa Gosvami's Sri Bhakti-rasamrta-sindhu it is said:

klesas tu papam tad-bijam avidya ceti tat tridha

"Sin, the root of sin, and ignorance, are the three causes of suffering."

In the Isa Upanisad (mantra 9) it is said:

andham tamah pravisanti ye 'vidyam upasate

"Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance." *

Thus the sufferings of the individual spirit souls are caused by the souls' misidentification with the material body. When the bonds of that misidentification are cut, then the soul attains liberation. To reveal this truth, the author of the sutras speaks the following words:

Sutra 19

anartha-nivrttir muktih sva-pada-prapakatvat

anartha—of what is not wanted; *nivrttih*—renunciation; *muktih*—liberation; *sva*—own; *pada*—nature; *prapakatvat*—because of giving.

Because it restores the soul to its original nature, renunciation of materialism brings liberation.

Commentary by Srila Bhaktivinoda Thakura

Misidentification with the material body places the soul in an inauspicious condition, a condition that breeds worthless material desires. By renouncing those material desires, the soul becomes free from the cycle of repeated birth and death. This is so because by that renunciation the soul attains its original nature,

which is spiritual and full of bliss. That is the meaning here. This is described in the following words of Taittiriya Upanisad (2.4.1):

sata saumya tada sampanno bhavati. anandam brahmano vidvan na bibheti kutascana

"O saintly one, a person who knows spiritual bliss never fears."

In Sandilya's Bhakti-sutra (3.2.93) it is said:

tad-aikyam nanatvaikatvam upadhi-yoga-hanad aditya-vat

"The soul is both one and different from the Supreme. When he is freed form the material body, the soul is glorious like the sun."

In the Katha Upanisad (1.2.17-18) it is said:

etad-alambanam srestham etad-alambanam param etad-alambanam
jnatva brahmaloke mahlyate

"Taking shelter of the Supreme is the most auspicious activity. Taking shelter of the Supreme is the most auspicious activity. One who takes shelter of
the Supreme becomes glorious in the spiritual world.

na jayate mriyate va vipascin

nayam kutascin na babhuva kascit ajo nityah sasvato 'yam purano na hanyate hanyamane sarlre

"For the soul there is never birth nor death. Nor having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain."*

In the Katha Upanisad (1.2.6), Yamaraja says:

na samparayah pratibhati balam

pramadyantam vitta-mohena mudham ayam loko nasti para iti manl punah punar vasam asadyate me

"Fools intoxicated by wealth say this world is all and there is no other. These

fools will not be glorious in their next birth. Again and again they will come under my grip."

In the Katha Upanisad (1.2.9) it is also said:

naisa tarkena matir apaneya

proktanyenaiva su-jnanaya prestha yantv amapah satya-dhrtir batasi tvadrn no bhuyan naciketah prestha

"O dear one, the truth cannot be known by material logic. It is known only by learning it from a self-realized soul. Because you are sincere and determined, you have learned the truth. O dear Naciketa. I pray that my other disciples will be like you."

The words of the sages are our bridge to understand the truth. In the Mahabharata (Bhlsma-parva 5.22) it is said:

acintyah khalu ye bhava na tams tarkena yo/ayet prakrtibhyah param yat tu tad acintyasya laksanam

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subject matters through mundane arguments." *

In Sri Vyasa's Vedanta-sutra (2.1.11) it is said: *tarkapratisthanat*

"Transcendental topics cannot be understood by argument or logic."*

In Srimad-Bhagavatam (1.2.21), Sri Suta Gosvami explains:

bhidyate hrdaya-granthis chidyante sarva-samsayah ksiyante casya karmani drsta evatmanlsvare

"Thus the knot in the heart is pierced, and all misgiving are cut to pieces. The chain of fruitive actions is terminated when one sees the Self as the master."*

Liberation is described in these words of Srimad-Bhagavatam (2.10.6):

muktir hitvanyatha-rupam svarupena vyavasthitih

"Liberation is the permanent situation of the form of the living entity after he gives the up the changeable gross and subtle material bodies."*

Here someone may ask: If it is by the mercy of the Supreme Personality of Godhead that the individual spirit souls are given independence, and if by exercising that independence the souls find only sufferings, then why is that gift of independence considered mercy on the Lord's part?

Fearing that someone would ask this question, the author of the sutras speaks the following words:

Sutra 20

jivanam itaranurakti-hetur isvara-karunyam tata eva tesam svatantrya-siddheh

jlvanam—of the individual spirit souls; *itara*—for another; *anurakti*—love; *hetuh*—the cause; *Isvara*—of the Supreme Personality of Godhead; *karunyam*—the mercy; *tatah*—then; *eva*—indeed; *tesam*—of them; *svatantrya*—of independence; *siddheh*—from the perfection.

Because by the Lord's mercy they are independent, the individual spirit souls can turn from the Lord and love others in His place.

Commentary by Srila Bhaktivinoda Thakura

To make them powerful and glorious, the Supreme Lord gives independence to

the individual spirit souls. Using this independence, the souls may forget the Lord and become attached to the objects of the material senses. That is the meaning. In the Upanisads it is said:

anena jivenatmananupravisya nama-rupe vyakaravani na tam vi/anatha ya ima yad yusmakam antaram babhuva

"Entering with the individual soul, I will create the name and form."

In the Mundaka Upanisad (3.1.10) it is said:

yam yam lokam manasa samvibhati

visuddha-sattvah kamayate yams ca kaman tam tam lokam jayate tams ca kamams

tasmad atma-jnam hy arcayed bhuti-kamah

"A person who is pure in heart attains whatever he desires. He enters whatever world he desires. A person who desires auspiciousness should worship such a self-realized soul."

In the Mundaka Upanisad (3.2.2) it is also said:

kaman yah kamayate manyamanah sakamabhir jayate tatra tatra paryapta-kamasya krtatmanas tu ihaiva sarve pravillyanti kamah

"One who desires material things is born again to fulfill his desires. A person who attains the Supreme finds that all his desires are fulfilled. All his material desires disappear."

In Snmad-Bhagavatam (10.16.34), the Nagapatnls say to Lord Krsna:

anugraho 'yam bhavata krto hi no dando 'satam te khala-kalmasapahah yad dandasukatvam amusya dehinah krodho 'pi te 'nugraha eva sammatah

"What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, You anger toward him is obviously to be understood as Your mercy."***

Chapter 3 Acit-padartha-prakarana

Matter

Introduction by Srila Bhaktivinoda Thakura

Here someone may ask: In what form or with what potency does the Supreme Personality of Godhead, who is beyond the modes of nature and whose form is eternal and full of knowledge and bliss, act to create the material universes?

To answer this question, the author of the sutras begins this chapter, which gives the definition of the word “acit" (matter).

Sutra 21

maya-saktir acid gunavati paravara-karya-rupa ca

maya—illusory; *saktih*—potency; *acit*—matter; *gunavati*—possessing the modes of material nature; *para*—high; *avara*—and low; *karya*—actions; *rupa*—forms; *ca*—and.

Matter is the illusory potency, maya, which controls the modes of nature and creates a variety of forms and actions, from the lowest to the highest.

Commentary by Srila Bhaktivinoda Thakura

Here the Supreme Lord's potency is named Maya. In the Svetasvatara Upanisad (4.10) it is said:

mayam tu prakrtim vidyan mayinam tu mahesvaram

"Although maya (illusion) is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the supreme controller." *

In the Svetasvatara Upanisad (4.5) it is also said:

a/am ekam lohita-sukla-krsnam bahvih pra/ah janayanti sarupam a/o hy eko

jusamano 'nusete

jahaty enam bhukta-bhogam a/o 'nyah

"A unborn man enjoys an unborn red, white, and black woman who bears many children like herself. Another unborn man first enjoys and then forsakes her."

(Translator's note: The unborn woman is the material nature. The colors red, white, and black are the modes of passion, goodness, and ignorance. The many children are the ingredients of the material universes. The first unborn man is the conditioned soul. The second unborn man is the soul who, after trying to enjoy matter, finally renounces the world and attains liberation.)

In His Govinda-bhasya commentary on Vedanta-sutra, Srila Baladeva Vidyabhusana explains:

pralaye 'ti-sauksmyad vibhanarhanu-bhuta-sattvadi-guna tamah-sabdita mula-prakrtir a/ety ucyate srsti-kale tudbhuta-sattadi-gunavibhakta-nama-rupa pradhanavyaktadi-sabdita lohitady-akarajyotir utpanneti. mahan avyakte llyate 'vyaktam aksare 'ksaram tamaslti sruteh.

"At the time of cosmic devastation the three modes of nature become subtle and unmanifested. This is called tamah, the unborn root of matter. At the time of cosmic creation the modes of nature manifest a great variety of names and forms, beginning pradhana and avyakta. In this way forms of red and other colors are manifested. In the Sruti-sastra it is said, 'mahan avyakte llyate 'vyaktam aksare 'ksaram tamasi' (At the time of cosmic devastation the mahat-tattva merges into the avyakta, the avyakta merges into the aksara, and the aksara merges into tamah)."

In the Isa Upanisad (mantra 11) it is said:

vidyam cavidyam ca yas tad vedobhayam saha

"Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality." *

In the Sankhya-karika, the Supreme Personality of Godhead is described in these words:

mula-prakrtir avikrtir mahad-adyah prakrti-vikrtayah sapta sodasakas tu vikaro na prakrtir vikrtih purusah

"The root of matter does not change. From that root seven transformations, beginning with mahat-tattva, are manifested. From them sixteen transformations are manifested. The Supreme Personality of Godhead is beyond the root of matter and its various transformations."

The Supreme Personality of Godhead tells the demigod Brahma (Srimad-Bhagavatam 2.9.34):

rte 'rtham yat pratlyeta na pratlyeta catmani tad vidyad atmano
mayam yathabhaso yatha tamah

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

In Sandilya's Bhakti-sutra (3.1.86) it is said: *tac-chaktir maya jada-samanyat*

"This potency of the Lord is called maya, for it is material by nature."

In the Bhagavad-gIta (9.10), the Supreme Personality of Godhead declares:

mayadhyaksena prakrtih suyate sa-caracaram hetunanena kaunteya jagad viparivartate

"This material nature is working under My direction, O son of KuntI, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."*

In the Bhagavad-gIta (7.14), the Supreme Personality of Godhead also declares:

daivl hy esa gunamayl mama maya duratyaya mam eva ye prapadyante mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." *

The the Kanada-sutra, Fourth Adhyaya, Second Ahnika, it is said: *sad akarana-van nityam*

"Reality is eternal. It was not created by anyone."

In the Vaisesika-sutra it is said: *niravayavam dravyam avadhih sa eva paramanuh*

"The atom is the smallest unit of matter. It can never be divided."

In SrImad-Bhagavatam (3.11.1-2), SrI Maitreya declares:

caramah sad-visesanam aneko 'samyutah sada

paramanuh sa vi/neyo

nrnam aikya-bhramo yatah

"The material manifestation's ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.*

sata eva padarthasya svarup'vasthitasya yat kaivalyam parama-mahan na viseso nirantarah

"Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation." *

In Srimad-Bhagavatam (11.22.4) The Supreme Personality of Godhead declares:

mayam madly'm udgrhya vadatam kim nu durghatam

"All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth."***

Here someone may protest: This potency creates the material world independently, without the help of anyone else. Why must you postulate

the existence of a Supreme God?

To answer this protest, the author of the sutras speaks these words:

Sutra 22

jadatvat krti-sunya cetana-prerita bhavati samjn'vad-vat

jadatv't—because of being inert; *krti*—activity; *sunya*—without; *cetana*—by consciousness; *prerita*—pushed into action; *bhavati*—is; *samjMvat*—conscious; *vat*—like.

Matter is naturally inert, for it is neither alive nor conscious. When conscious life pushes it into action, matter appears to be alive and conscious.

Commentary by Srila Bhaktivinoda Thakura

Matter is naturally inert, for it is neither alive nor conscious. It has no power to perform any action. When conscious life pushes it into action, matter appears to become warm with life. It is under these conditions that matter appears to act,

becoming the creator of the universe. That is the meaning. This is described in Bhagavad-gIta (9.10), where the Supreme Personality of Godhead declares:

mayadhyaksena prakrtih suyate sa-caracaram

"This material nature is working under My direction, O son of KuntI, and is producing all moving and unmoving beings." *

In the Aitareya Upanisad (1.1.1) it is said:

sa aiksata imal lokan asr/ata

"With a glance the Supreme Personality of Godhead created the material worlds."

In Bhagavad-gIta (15.14), the Supreme Personality of Godhead declares:

aham vaisvanaro bhutva praninam deham asritah prapana-samayuktah

pacamy annam catur-vidham

"I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff."*

In SrImad-Bhagavatam, Lord Kapila (3.26.19) explains:

daivat ksubhita-dharminyan svasyam yonau parah puman adhatta vlryam sasuta

mahat-tattvam hiranmayam

"After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiranmaya. This takes place in material nature, when she is agitated by the destinations of the conditioned souls." *

The sankhya acaryas explain:

prakrtih kartrl purusas tu puskara-palasa-van nirlepah

"It is the material nature that acts. The Supreme Personality of Godhead remains aloof, like a lotus leaf untouched by water." *prakrter guna-samyasya*

nirvisesasya manavl cesta yatah sa bhagavan kala ity upalaksitah

"My dear mother, O daughter of Svayambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature." *

In the Markandeya Purana, Devi-mahatmya, Brahma tells Prakrti

tvayaiva dharyate sarvam tvayaitat sr/yate jagat tvayaitat palyate devi

tvam atsyante ca sarvada

"You maintain everyone. You create the universe. You protect it. It enters you at the end."

In the next sutra the author shows that the illusory potency, maya, is a prison for the conditioned souls.

Sutra 23

sa parananuraktanam karavad dehadi-bandhana-rupa

sa—it; *para*—for the Supreme Personality of Godhead; *an*—without; *anuraktanam*—love; *kara*—a prison; *vat*—like; *deha*—material bodies; *adi* — beginning with; *bandhana*—bondage; *rupa*—the from.

The material world is like a prison where souls who hate the Supreme Personality of Godhead are confined. There the souls are bound with many shackles, such as the material bodies in which they dwell.

Commentary by Srila Bhaktivinoda Thakura

Here the word "sa" means "the material nature", "para" means "the Supreme Personality of Godhead", and "ananuraktanam" means "of they who, exercising their independence, have no love for the Lord and are fond of disobeying His orders". For such persons the material nature provides a series of shackles, which begin with the material bodies in which the conditioned souls dwell. This is described in the following words of the Katha Upanisad (2.2.7):

yonim anye prapadyante sarlratvaya dehinah sthanum anye 'nusamyanti yatha karma yatha srutam

They who do not love the Supreme Personality of Godhead enter a mother's

womb, and again dwell in a material body. Some even become unmoving trees and plants. They attain different stations in life according to their past deeds and according to their thoughts at the moment of death."

In the Katha Upanisad (2.2.1) it is said:

puram ekadasa-dvaram a/asyavakra-cetasah

"The unborn Supreme Personality of Godhead, whose heart is supremely pure, also resides in the city of eleven gates that is the material body of the conditioned soul."

In Bhagavad-gita (14.5), the Supreme Personality of Godhead explains:

sattvam rajas tama iti

gunah prakrti-sambhavah nibadhnanti maha-baho dehe dehinam avyayam

"Material nature consists of the three modes: goodness, passion, and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes." *

In Bhagavad-glta (5.18), the Supreme Personality of Godhead explains:

vidya-vinaya-sampanne brahmane gavi hastini suni caiva svapake ca panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog, and a dog-eater (outcaste)."*

In the Katha Upanisad (2.2.4) it is said:

asya visramsamanasya sarlra-sthasya dehinah dehad vimucyamanasya

kim atra parisisyate. etad vai tat.

"The question is asked: When the embodied soul becomes liberated and leaves his material body behind, who will control him? The answer is: The Supreme still controls him."

atha te sampravaksyami

tattvanam laksanam prthak yad viditva vimucyeta purusah prakrtir gunaih

"My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature."*

Sutra 24

anadir ananta ca paramesvara-saktitvat

anadih—without beginning; *ananta*—without end; *ca*—and; *paramesvara*—of the Supreme Personality of Godhead; *saktitvat*—because of being the potency.

Because it is the potency of the Supreme Personality of Godhead, the material nature has neither beginning nor end.

Commentary by Srila Bhaktivinoda Thakura

Because it is the potency of the Supreme Personality of Godhead, the material nature has neither beginning nor end. In the Smrti-sastra it is said:

prakrtim purusam caiva viddhy anadl hy ubhav api

"Please know that the Supreme Personality of Godhead and His material energy are both beginningless."

In Srimad-Bhagavatam (1.1.1) it is said:

janmady asya yato 'nvayad itaras carthesv abhijnah svarat tene bhrama hrda ya adi-kavaye muhyanti yat surayah te/o vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa

dhamna svena sada nirasta-kuhakam satyam param dhimahi

"O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance, and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental

abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

Although it has neither beginning nor end, matter is situated within the confines of time and space. The author describes this in the foillowing two sutras.

Sutra 25

kalo narthantaram baddhanam prakrti-sambandha-rupatvat

kalah—time; *na*—not; *artha*—category; *antaram*—another; *baddhanam*—of they who are bound; *prakrti*—of matter; *sambandha*—relationship; *rupatvat*—because of the nature.

Time is not another major category of existence. It is the intermediary that establishes the relationship between the conditioned souls and the material nature.

Commentary by Srila Bhaktivinoda Thakura

Some claim that time is a major category of existence, and they quote the following words of the Markandeya Purana to support their idea:

kala-kasthadi-rupena

parinama-pradayini

"In the form of seconds, minutes, and other parts of its nature, time changes everything in the material world."

The idea that time is a major category of existence is rejected by this sutra.

Time is not a major category. It is merely an intermediary who establishes a relationship.

In Sandilya's Bhakti-sutra it is said: *cid-acitor na trtlyam*

"The major categories are: 1. spirit, and 2. matter. There is no third."

In Srimad-Bhagavatam (3.26.16), Lord Kapila explains:

prabhavam paurusam prahuh kalam eke yato bhayam ahankara-vimudhasya kartum prakrtim lyusah

"The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who

has contacted material nature." *

Sutra 26

saivadhisthana-rupinl desa-samjnita

sa—that; *eva*—indeed; *adhisthana*—place; *rupinl*—in the form; *desa*—place; *samjnita*—called.

Matter provides a dwelling place for the conditioned souls. This place is called, "the three dimensions of material space".

Commentary by Srila Bhaktivinoda Thakura

Matter provides a dwelling place for the conditioned souls. This place is called, "the three dimensions of material space". An example of material space is given in these words of the Svetasvatara Upanisad (4.6-7):

samane vrkse puruso nimagno 'nlsaya socati muhyamanah

"Although the two birds are on the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree." *

The "tree" here is the material dwelling place (the body) of the conditioned soul.

Many philosophers assert that the element earth is the resting-place of the other material elements. This is described in the following words of the Mundaka Upanisad (2.1.3):

etasmaj jayate prano manah sarvendriyani ca kham vayur jyotir apah prthivl visvasya dharinl

"From the Supreme Personality of Godhead are born life, mind, all the senses, ether, air, fire, and water. All these rest on the element earth."

In a previous mantra (Mundaka Upanisad 2.1.2) it is said:

divyo hy amurtah purusah sa bahyabhyantaro hy a/ah aprano hy amanah subhro hy aksarat paratah parah

"The Supreme Personality of Godhead is effulgent and transcendental. He is unborn. He is present everywhere in the material world. He is within and without

everything. His form is not material. His life-force is not material. His mind is not material. He is supremely glorious. He is greater than the immortal spirit souls."

In the Markandeya Purana it is said:

adhara-bhuta jagatas tvam eka

"O material potency of the Lord, you are the resting-place of the entire universe."

In the next sutra the author reveals the many delusions that bewilder the conditioned souls.

Sutra 27

jade baddhasyananda-bhramo vaikuntha-bhramas casangat

jade—in the material world; *baddhasya*—of the conditioned soul; *ananda*—of happiness; *bhramah*—bewilderment; *vaikuntha*—of the spiritual world; *bhramah*— bewilderment; *ca*—and; *asaHngat*—because of attachment.

Because of attachment to inert matter, the conditioned soul is bewildered about happiness and about the spiritual world.

Commentary by Srila Bhaktivinoda Thakura

The conditioned soul is bewildered about happiness. Because he is attached to the material world, he thinks he will find happiness in the material world: in Svargaloka, in an excellent material body, or in some other way. Because he is attached to the objects in this material world he is also bewildered about the Supreme Personality of Godhead and about the transcendental abode of the Supreme Personality of Godhead. In Srimad-Bhagavatam (3.10.26), the Supreme Personality of Godhead declares:

rajo-'dhika karma-para duhkhe ca sukha-maninah

"In the human race the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects."*

In the Katha Upanisad (1.1.12) Naciketa tells Yamaraja, the lord of death:

svarge Joke na bhayam kincanasti na tatra tvam na jaraya bibheti ubhe tlrtva asanayapipase sokatigo modate svarga-loke

"In the spiritual world there is not fear of old age, or of you, O death. There one crosses beyond both of them. In the spiritual world there is no anxiety to attain food and drink. The residents of the spiritual world enjoy transcendental bliss."

In the Katha Upanisad (1.1.26), Naciketa says:

svo 'bhava martyasya yad antakaitat sarvendriyanam jarayanti te/ah api sarvam jlvitam alpam eva tavaiva bahas tava nrtya-glte

"Every human being soon meets his death. Quickly his senses become old and weak. Everyone's life is brief. Your chariots, singing, and dancing will last for only a moment."

In the Mundaka Upanisad (1.2.12) it is said:

parlksya lokan karma-citan brahmano nirveda-mayan nasty akrtah krtena tad-vi/nanartham gurum evabhigacchet samit-panih srotrlyam brahma-nistham

"Seeing the true nature of the heavenly material planets attained by pious deeds, a brahmana no longer desires to go there. He becomes renounced and desires to learn the science of transcending the material world.

"To learn the transcendental subject matter, one must approach a spiritual master. In doing so he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead."*

In the Mundaka Upanisad (1.2.10) it is said:

ista-purtam manyamana varistham nanyac chreyo vedayante
pramudhah nakasya prsthe sukrte 'nubhutva imam lokam hlnataram va visanti

"Thinking material pious deeds the best of all actions, and affirming that no other action is better than them, fools go to Svargaloka, enjoy, and then again return to this world or the worlds beneath it."

In Bhagavad-glta (2.62-63), the Supreme Personality of Godhead declares:

dhyayate visayan pumsah sangas tesupajayate sangat san/ayate kamah kamat krodho 'bhijayate

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.*

krodhad bhavati sammohah sammohat smrti-vibhramah smrti-bhramsad buddhi-naso buddhi-nasat pranasyati

"From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool." *

In his commentary on these words, Sri SaXnkaracarya explains:

sarvanarthasya mulam uktam visayabhidhyanam

"Here it is said that contemplation of sense objects is the root of all that is undesirable."

In Bhagavad-gita (4.9), the Supreme Personality of Godhead also declares:

janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."*

In Bhagavad-gita (15.3-4), the Supreme Personality of Godhead also declares:

asvattham enam su-virudha-mulam asanga-sastrena drdhena chittva

tatah padam tat parimargitavyam yasmin gata na nivartanti bhuyah

"The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing one must seek that place from which, having once gone, one never returns."*

In Bhagavad-gita (15.6), the Supreme Personality of Godhead also declares: *na tad bhasayate suryo*

na sasanko na pavakah yad gatva na nivartante

tad dhama paramam mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world."*

Now the author of the sutras will reveal the way the soul can become free from these illusions. The author says:

Sutra 28

vivekena tato vimuktih

vivekena—by discrimination; *tatah*—from that; *vimuktih*—feedom.

Using the intelligence's power of discrimination, one can become free from these illusions.

Commentary by Srila Bhaktivinoda Thakura

Here the word "tatah" means "from the two previously described illusions", "muktih" means “the individual souls attain freedom", and "vivekena" means "by understanding the truth of the Supreme Personality of Godhead and the individual spirit soul".

In the Brhad-aranyaka Upanisad (4.4.12) it is said:

atmanam ced vijanlyad ayam astlti purusah kim icchan kasya kamaya sarlram anusajjate

"If a person knows the true nature of the soul, and if he thinks, 'I am spirit[1], then what will he desire in this material world? How will he become attached to his material body?"

In the Mundaka Upanisad (2.2.9) it is said:

hhidyate hrdaya-granthis chidyante sarva-samsayah ksiyante casya karmani tasmin drste paravare

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."*

The wise transcendentalists are described in these words of Bhagavad-gita (4.33 and 39):

sreyan dravyamayad yajnaj jnana-yajnah parantapa sarvam karmakhilam partha jnane parisamapyate

"O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Prtha, after all, the sacrifice of work culminates in transcendental knowledge."*

sraddhaval labhate jnanam mat-parah samyatendriyah jnanam labdhvaparam santim acirenadhigacchati

"A faithful man who is absorbed in transcendental knowledge, and who subdues his senses, quickly attains the supreme spiritual peace."*

In the Bhagavad-glta (16.16 and 16.21) the Lord also declares:

aneka-citta-vibhranta moha-jala-samavrtah prasaktah kama-bhogesu patanti narake 'sucau

"Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell." *

tri-vidham narakasyedam dvaram nasanam atmanah kamah krodhas tatha

lobhas tasmad etat trayam tya/et

"There are three gates leading to this hell: lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul."*

In the Bhagavad-glta (7.16), the Lord also declares:

catur-vidha bha/ante mam janah sukrtino 'r/una arto jijnasur arthartht jnanl ca bharatarsabha

"O best among the Bharatas (Arjuna), four kinds of pious men render devotional service unto Me: the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." *

In Srimad-Bhagavatam (1.8.25), Queen Kunti tells Lord Krsna:

vipadah santu tah sasvat tatra tatra jagat-pate bhavato darsanam yat
syad apunar-bhava-darsanam

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths."*

In the Narada-pancaratra, Second Night, Second Chapter, it is said:

srl-krsna-bhakta-sangena bhaktir bhavati naisthikl animitta ca sukhada

hari-dasya-prada subha

"By associating with the devotees of Sri Krsna, one attains unwavering, unmotivated, blissful devotional service, service that eventually allows one to serve Lord Krsna directly.

yatha vrksa-latanam ca navlnah komalankurah vardhate megha-varsena suskah surya-karena ca

tathaiva bhaktalapena bhakti-vrksa-navankurah vardhate suskatam
yati cabhaktalapa-matratah

"As a tender new sprout on vines or trees grows with the rains and withers with

the scorching sunshine, so a new sprout on the tree of devotional service grows by conversing with devotees and withers by conversing with non-devotees."

In Bhagavad-gita (4.34), the Supreme Personality of Godhead says:

tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."*

In Bhagavad-gita (7.3), the Supreme Personality of Godhead again says:

manusyanam sahasresu kascid yatati siddhaye yatatam api siddhanam kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and out of those who have achieved perfection, hardly one knows Me in truth." *

In Bhagavad-gita (7.19), the Supreme Personality of Godhead again says:

bahunam /anmanam ante jnanavan mam prapadyate vasudevah sarvam iti

sa mahatma su-durlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." *

Sutra 29

na ca prakrta-vad indriya-grahyatvam vaikunthasyadhoksajatvat

na—not; *ca*—and; *prakrta*—the material world; *vat*—like; *indriya*—by the material senses; *grahyatvamto be grasped; vaikunthasya*—of the spiritual world; *adhoksajatvat*—because of being beyond the perception of the material senses.

The material senses can perceive the material world, but they cannot

perceive the spiritual world in the same way, for that world is beyond their ability to know.

Commentary by Srila Bhaktivinoda Thakura

Here someone may protest: Do not the scriptures say, "vaikuntham tad-adhisthanam drastum te munayo gatah" (Many sages have gone to see the spiritual world)? Many devarsis, brahmarsis, and other great souls have gone to the spiritual world, seen the Supreme Personality of Godhead, and returned to this world to describe what they have seen. Why have you spoken these mistaken words that will bewilder all who hear them?

To refute this protest, the author of the sutras begins this passage beginning with sutra 29.

The Supreme Personality of Godhead and His spiritual world cannot be perceived by the material senses in the same way the material world is perceived by them. this is so because the spiritual world is beyond the knowledge of the material senses (adhoksaja). That is the meaning. The idea that the spiritual world

can be seen by material senses is an idea created by the illusory energy of the Lord. In truth the spiritual world is beyond the perception of the material senses. In the scriptures it is said:

vaikunthah kalpito yena loko loka-namaskrtah

"The spiritual world of Vaikuntha is worshiped by all the worlds."

No one returns from the spiritual world. This is described in Bhagavad-gita (15.6), where the Supreme Personality of Godhead says:

tad gatva na nivartante

tad dhama paramam mama

"One who reaches My abode never returns to this material world."*

In Bhagavad-gita (8.16), the Supreme Personality of Godhead again says:

mam upetya tu kaunteya punar janma na vidyate

"One who attains My abode, O son of Kunti, never takes birth again."*

In the Tattiriya Upanisad (2.4.1) it is said: *yato vaco nivartante*

"The descriptive power of speech fails in the realm of the Absolute Truth."*

It is also said:

tatra sattvam nirmalatvat prakasa-kamanamayam

"The spiritual world is made of pure goodness. There every desire is at once fulfilled."

It is also said:

vaikunthah kalpito yena loko loka-namaskrtah

"The spiritual world of Vaikuntha is worshiped by all the worlds."

In the Narada-pancaratra, Lord Sadasiva explains:

goloko nitya-vaikuntho

yathakaso yatha disah

"The eternal spiritual world of Goloka is situated in the spiritual sky."

In Srimad-Bhagavatam (2.9.9-11) the following description of Brahma's vision of Vaikuntha is given:

tasmai sva-lokam bhagavan sabha/itah sandarsayam asa param na yat-padam vyapeta-sanklesa-vimoha-sadhvasam sva-drstavadbhih purusair abhistutam

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.*

pravartate yatra rajas tamas tayoh

sattvam ca misram na ca kala-vikramah na yatra maya kim utapare
harer anuvrata yatra surasurarcitah

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy. It cannot enter that region. Without discrimination, both the demigods and demons worship the Lord as devotees.

tad-darsanahlada-pariplutantaro

hrsyat-tanuh prema-bharasru-locanah nanama padambu/am asya visva-srg yat-paramahamsyena pathadhigamyate

"The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features are very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent."*

In Srimad-Bhagavatam (10.14.2), the demigod Brahma, now freed from illusion, speaks the following prayer:

asyapi deva vapuso mad-anugrahasya

svecchamayasya na tu bhuta-mayasya ko 'pi nese mahi tv avasitum manasantarena

saksat tavaiva kim utatma-sukhanubhuteh

"My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I understand the happiness You experience within Yourself."***

In the Mundaka Upanisad (2.2.9) it is said:

hiranmaye pare kose

vira/am brahma niskalam tac chubhram jyotisam jyotis tad yad atma-vido viduh

"The self-realized souls know that the spiritual world is effulgent, pure, glorious, and never touched by matter."

Lord Caitanya Mahaprabhu quoted these words of Snmad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas

tattvam yaj jnanam advayam brahmeti paramatmeti bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramatma, or Bhagavan."*

In the Narada-pancaratra it is said:

jyotir-abhyantare rupam atulam syamasundaram

"In the midst of the spiritual world's splendor resides the Supreme Personality of Godhead, His peerless form dark and handsome."

In the Brahma-samhita (5.1) it is said:

Isvarah paramah krsnah sac-cid-ananda-vigrahah anadir adir govindah sarva-karana-karanam

"Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." *

In the Isa Upanisad (mantra 8) it is said:

sa-paryagac chukram akàyam avranam asnaviram suddham apapa-viddham kavir manlsl paribhüh svayambhür

yathathyato 'rthàn vyadadhac chasvatlbhyah samabhyah

"Such a person must factually know the greatest of all, who is unembodied, omniscient, beyond reproach, without veins, pure, and uncontaminated, the

selfsufficient philosopher, who has been fulfilling everyone's desires since time immemorial."*

In the Brahmanda Purana, the demigods offer these prayers glorifying Lord Krsna, who stays in Sri Radha's heart:

sad eva saumyedam agra asm madhyandino jaguh tvam hi tat paramam brahma tubhyam nityam namo namah

"You are the Supreme Brahman, whom the Madhyandina recension of the Veda glorifies with the words 'sad eva saumyedam agra asit'. We offer our obeisances to You again and again.

dve vidye veditavye ca

sabda-brahma param ca yat tat tvam hi sabda-paramam brahma tasmai nata vayam

"The Vedas glorify You with the words, 'dve vidye veditavye'. You are the Supreme Brahman described in the Vedas. We offer our obeisances to You again and again.

ekam evadvitlyam yad brhad-aranyako 'bravit tad ekam brahma tvam deva tasmai nityam namo namah

"The Brhad-aranyaka Upanisad describes You with the words, 'ekam evadvitiyam'. You are the Supreme Brahman described in the Vedas. We offer our obeisances to You again and again.

eko vai puruso yo hi

nityam sad-asad-atmakam sruti-dvayasya visayam

tvam naumi puruso 'vyayam

"The Vedas glorify You with the words, 'eko vai purusah'. You are the imperishable Supreme Person described in the Vedas. We offer our obeisances to You again and again."

Sutra 30

indriyani tad-visayas taj-jata-bhavas ca manasa saha prakrtas cid-upadhitvaj janyatvac ca

indriyani—senses; *tad-visayah*—their field of perception; *taj-jata-bhavas*—what is borhn from them; *ca*—and; *manasa*—with the mind; *saha*—with; *prakrtas* — material; *cit*—of the consciousness; *upadhitvat*—because of material designations; *janyatvat*—because of having been created; *ca*—and.

The senses and mind, what they perceive, and the results produced by their acts of perception, are all material, for these are all created within the material world and they are all the result of the soul's misidentifying itself as a material body.

Commentary by Srila Bhaktivinoda Thakura

The word "indriyani" here refers to both the knowledge-acquiring senses and the working senses. What the knowledge-acquiring senses perceive is form, taste, smell, sound, and touch. What the working senses do is the five actions, which begin with walking. The results produced by their acts of perception are the mind's activity of accepting some things and rejecting others. All these are material, for they are all created within the material world and they are all the result of the soul's misidentifying itself as a material body. In the Upanisads it is said:

evam etasmad atmanah sarve pranah sarvendriyanlti tan mano 'srjata

"From the Supreme all the life-airs and all the senses were created. Then He created the mind. "

In the Katha Upanisad (2.3.7-8) it is said:

indriyebhyah para hy artha arthebhyas ca param manah manasas tui para buddhir buddher atma mahan parah

"Higher than the senses are the sense-objects. Higher then the sense-objects is the mind. Higher than the mind is the intelligence. Higher than the intelligence is the soul. Higher than the soul is the mahat-tattva.

mahatah param avyaktam avyaktat purusah parah purusan na param kincit sa kastha sa para gatih

"Higher than the mahat-tattva is the unmanifested. Higher than the unmanifested is the Supreme Personality of Godhead. Nothing is higher than the Supreme Personality of Godhead. He is the highest. He is the supreme destination. "

Chapter 4 Sambandha-prakarana

The Relationship of the Supreme Personality of Godhead and the

Individual Spirit Souls

Introduction by Srila Bhaktivinoda Thakura

In order to show the way the individual spirit souls, who were described in the cit-prakarana chapter, may attain the association of the Supreme Personality of Godhead, who is perfect, complete, eternal, and full of knowledge and bliss, in the beginning of this, the fourth, chapter, the author describes devotional service and the natural and eternal relationship of the Supreme Personality of Godhead and the individual souls.

Sutra 31

bhaktih purnanuraktih pare

bhaktih—devotion; *purna*—complete; *anuraktih*—love; *pare*—for thr Supreme.

Devotional service means unwavering love for the Supreme Personality of Godhead.

Commentary by Srila Bhaktivinoda Thakura

Here the word "pare" means "for the Supreme Personality of Godhead", and "purna-anuraktih" means “unwavering love". The nature of devotional service is described in these words of Taittiriya Upanisad (2.7.1):

raso hy evaisa rasam labdhvanandl bhavati

"When on understands the Personality of God, the reservoir of pleasure, Krsna, he actually becomes transcendentally blissful."*

natva prabhu-padambhojam premananda-prakampitah sancarami prayatnena

bindun bhakti-sudhambudheh

Bowing at the lotus feet of my master, I, trembling with bliss and love, carefully sprinkle these drops from the blissful ocean of devotional service.

nityanandam aham naumi tatha sita-patim prabhum haridasam
vaisnavagryam panditam ca gadadharam

I offer my respectful obeisances to Lord Nityananda, to Lord Advaita, who is the husband of Sita, to Haridasa Thakura, who is the best of Vaisnavas, to Gadadhara Pandita, . . .

sri-rupam tad-bhrataram ca vande bhaktan maha-janan yesam krpa-
jalotsikta srl-krsna-karuna-lata

. . . to Sri Rupa Gosvami, to his brother Sri Sanatana Gosvami, and to all the exalted devotees of the Lord. Their mercy is the water that has nourished the vine of Lord Krsna's mercy upon me.

narottamadln vande 'ham prema-bhakti-pravartakan sarvabhaumam svarupam
ca govindadln prabhoh priyan

I offer my respectful obeisances to Narottama dasa Thakura and all the other preachers of loving devotional service to Lord Krsna. I offer my respectful obeisances to Sarvabhauma Bhattacarya, Svarupa Damodara, Sri Govinda, and all the other dear associates of Lord Caitanya Mahaprabhu.

valmlkim ca vasistham ca naradam deva-darsanam vyasam vaiyasakim sutam

bhavam prahladam uddhavam

I offer my respectful obeisances to Valmiki Muni, Vasistha Muni, and Narada Muni, who all personally saw the Supreme Personality of Godhead. I offer my respectful obeisances to Sri Vyasa, Sri Sukadeva Gosvami, Suta Gosvami, Lord Siva, Prahlada Maharaja, Uddhava, . . .

sanakadln saunakadln visnuratam mahodayam bhlsmam ca kapilam
devam dhruvam praclnabarhisam

. . . the sages led by Sanaka-kumara, the sages led by Saunaka Rsi, noble-hearted King Pariksit, Bhisma, the Supreme Personality of Godhead Lord Kapila, Maharaja Dhruva, Maharaja Pracinabarhi, . . .

ambarisam mahatmanam

nava-yogesvarams tatha sarvan bhagavatan vande praclnan bhakti-kovidan

. . . the great soul Maharaja Ambarisa, the nine yogendras, and all the great devotees of ancient times, devotees expert in devotional service to the Lord.

etesam visva-manyanam anghri-renu-prasadatah mama manda-mater
astu bhakti-vyakhyana-daksata

I pray that by the dust from the feet of these great devotees, who are worshiped by all the worlds, my slow mind will become expert in describing the truth of devotional service.

In the Kena Upanisad (4.6) it is said:

tad dha tad vanam nama tad vanam ity upasitavyam sa yatra tad evam vedabhi hainam sarvadi bhutani samvanchanti

"The Supreme Personality of Godhead is the highest object of worship. All living beings yearn to attain Him."

In the Narada-pancaratra it is said:

sarvopadhi-vinirmuktam tat-paratvena nirmalam hrslkena hrslkesa-

sevanam bhaktir ucyate

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified." *

In Srimad-Bhagavatam (3.29.12) it is said:

ahaituky avyavahita ya bhaktih purusottame

"Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by an material condition, flows towards the Supreme Lord." *

In Srimad-Bhagavatam (3.25.32) it is also said:

devanam guna-linganam anusravika-karmanam sattva evaika-manaso vrttih svabhavika tu ya animitta bhagavati

bhaktih siddher garlyasl

"The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Supreme Personality of Godhead, without any motive, that is far better even than salvation." *

In Bhakti-rasamrta-sindhu (1.1.11), Srila Rupa Gosvami explains:

anyabhilasita-sunyam

jnana-karmady-anavrtam anukulyena krsnanu-sllanam bhaktir uttama

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krsna favorably, as Krsna desires."*

In Sandilya's Bhakti-sutra (1.1.2) it is said:

sa paranuraktir Isvare

"Devotional service means intense love for the Supreme Personality of Godhead."

This exalted kind of devotional service is not practiced by every devotee.

Rather, there are different kinds of devotional service, as described in the following sutra:

Sutra 32

tasyah svarupam phalam upayas ceti

tasyah—of that; *svarupam*—the nature; *phalam*—result; *upayas*—method; *ca*—and; *iti*—thus.

Devotional service has both a means and a result.

Commentary by Srila Bhaktivinoda Thakura

The individual spirit souls are of two kinds: 1. the conditioned souls, and 2. the liberated souls, and the devotional service they perform is also of two kinds: 1. phala-bhakti (devotional service as a goal), and 2. upaya-bhakti (devotional service as a means to attain a goal). The liberated souls engage in phala-bhakti, which is the same a prema-bhakti, the perfect stage of love for Lord Krsna. The conditioned souls engage in upaya-bhakti, which is the same as sadhana-bhakti, and which is the means by which one attains the goal of phala-bhakti. It is said:

ayur ghrtam

"Ghee equals long life."

This means that by eating foods cooked in ghee one attains a long life. As ghee and long life are equated, in the same way sadhana-bhakti is called devotional service because it leads to the final goal: the attainment of prema-bhakti.

In Bhagavad-glta (9.14), the Supreme Personality of Godhead explains:

satatam klrtayanto mam japantas ca drdha-vratah namasyantas ca mam
bhaktya nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, and bowing down before Me, these great souls perpetually worship Me with devotion." *

In this way chanting japa, offering obeisances, and other activities of sadhana-bhakti are described.

In Bhagavad-glta (18.52-55), the Supreme Personality of Godhead again explains:

vivikta-sevo laghv-asl yata-vak-kaya-manasah dhyana-yoga-paro
nityam vairagyam samupasritah

ahankaram balam darpam kamam krodham parigraham vimucya nirmamah santo brahma-bhuyaya kalpate

"One who lives in a secluded place, who eats little, and who controls the body and the tongue, and is always in trance, and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.*

brahma-bhutah prasannatma

na socati na kanksati samah sarvesu bhutesu

mad-bhaktim labhate param

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me.*

bhaktya mam abhijanati yavan yas casmi tattvatah tato mam tattvato jnatva visate tad anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."*

In the Narada-panacaratra, in the midst of a description of unwavering devotional service, Lord Sadasiva explains:

animitta ca sukhada

hari-dasya-prada subha

"These auspicious, blissful, and unselfish actions bring direct service to Lord Hari.

In the next sutra the author describes the truth that pure devotional service is directed to the Supreme Personality of Godhead alone.

Sutra 33

phala-bhakter nanyad aHngam ekatvat svatah-siddhatvac ca

phala-bhakteh—of phala-bhakti devotional service; *na*—not; *anyat*—another; *a Hngam*—limb; *ekatvat*—because of being one; *svatah-siddhatvat*—because of being naturally perfect; *ca*—and.

There are no separate subdivisions of phala-bhakti devotional service, for it is one, undivided, and naturally perfect.

Commentary by Srila Bhaktivinoda Thakura

Phala-bhakti has no separate subdivisions, because it has a single undivided nature, and because, consisting of activities of passionate love for the Lord, it is naturally perfect. In these ways it is not like sadhana-bhakti. The conclusion of devotional service is given in these words:

nitya-siddhasya bhavasya

prakatyam hrdi sadhyata

"At that time eternally perfect love for the Supreme Personality of Godhead is manifested in the heart."

In the Taittiriya Upanisad (2.4.1) it is said:

anandam brahmano rupam

"The Supreme Personality of Godhead is naturally full of bliss."

In the Bhakti-rasamrta-sindhu (1.2.246 and 1.2.248-249), Srila Rupa Gosvami explains:

sammatam bhakti-vijn'nam

bhakty-angatvam na karman'm

"Some scholars argue that simply by following the principles of varna and asrama one can gradually rise to the perfections reached by practicing devotional service, but this argument is not accepted by the great authorities."*

jnana-vaimgyayor bhakti-pravesayopayogita isat prathamam eveti

nangatvam ucitam tayoh

"Some scholars recommend that knowledge and renunciation are important factors for elevating oneself to devotional service, but actually that is not a fact. Actually the cultivation of knowledge or renunciation, which are favorable for achieving a footing in Krsna consciousness, may be accepted in the beginning, but ultimately they may also come to be rejected, for devotional service is dependent on nothing other than the sentiment or desire for such service. It requires nothing more than sincerity. *

yad ubhe citta-kathinya-hetu-praye satam mate sukumara-svabhaveyam bhaktis tad-dhetur irita

"It is the opinion of expert devotees that mental speculation and the artificial austerities of yoga practice may be favorable for becoming liberated from material contamination, but they will also make one's heart harder and harder. They will not help at all in the progress of devotional service. These processes are therefore not favorable for entering into the transcendental loving service of the Lord. Actually Krsna consciousness, devotional service itself, is the only way of advancing in devotional life. devotional service is absolute. It is both the cause and the effect." *

In Srimad-Bhagavatam (1.2.12) it is said:

tac-chraddadhana munayo jnana-vairagya-yuktaya pasyanty atmani catmanam bhaktya sruta-grhltaya

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."*

In Srimad-Bhagavatam (1.2.15), Srila Suta Gosvami explains:

yad-anudhyasina yuktah

karma-granthi-nibandhanam chindanti kovidas tasya ko nu kuryat katha-ratim

"With sword in hand, intelligent men cut through the binding knots of reactionary work (karma) by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?"*

In Srimad-Bhagavatam (1.2.16) it is also said:

susrusoh sraddadhanasya vasudeva-katha-rucih syan mahat-sevaya
viprah punya-tlrtha-nisevanat

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service one gains affinity for hearing the messages of Vasudeva."*

In the Gopi-gita of Srimad-Bhagavatam (10.31.14), the gopis explain:

surata-vardhanam soka-nasanam svarita-venuna susthu-cumbitam itara-raga-
vismaranam nrnam vitara vlra nas te 'dharamrtam

"O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment."***

After thus describing the most exalted kind of devotional service, the author of the sutras now begins his description of upaya-bhakti. He says:

Sutra 34

upaya-bhakteh paranusilanam pratyaharas cangam

upaya-bhakteh—of upaya-bhakti; *para*—for the Supreme Personality of Godhead; *anusllanam*—constant devotion; *pratyaharas*—renunciation; *ca*—and; *angam*—parts.

Upaya-bhakti has as its parts: 1. intent devotion to the Supreme Personality of Godhead, and 2. renunciation of the material world.

Commentary by Srila Bhaktivinoda Thakura

In Bhagavad-gita (18.65), the Supreme Personality of Godhead teaches:

man-mana bhava mad-bhakto mad-yaji mam namaskuru

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you

this because you are My very dear friend." *

In Srimad-Bhagavatam (2.10.6) it is said:

muktir hitvanyatha-rupam svarupena vyavasthitih

"Liberation i+s the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."*

In Bhakti-rasamrta-sindhu (1.3.49) it is said:

ksudra-kautuhala-mayi cancala duhkha-harini rates chaya bhavet kincit tat-sadrsyavalambini

"At that time, simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees he may show some likeness of attachment caused by inquisitiveness, but this is very flickering. And if by the manifestation of such shadow attachment one feels the disappearance of all material pangs, then it is called para attachment." *

In Srimad-Bhagavatam (1.2.12) it is said:

tac-chraddadhana munayo jnana-vairngya-yuktaya pasyanty atmani catmanam bhaktya sruta-grhitaya

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from Vedanta-sruti."*

Srila Rupa Gosvami (Bhakti-rasamrta-sindhu 1.2.251 and 1.2.254) explains:

kintu jnana-virakty-adi

sadhyam bhaktyaiva sidhyati

"By engaging in devotional service one naturally attains knowledge, renunciation, and other advantages as a by-product of his service."

rucim udvahatas tatra janasya bhajane hareh visayesu varistho 'pi ragah prayo viliyate

"Actually, a person who is developing Krsna consciousness and still has some attachment to material enjoyment will soon be freed from such a tendency by regularly discharging devotional service under the instruction of a bona fide spiritual master." *

Srila Rupa Gosvami (Bhakti-rasamrta-sindhu 1.3.25) also explains:

ksantir avyartha-kalatvam viraktir mana-sunyata asa-bandhah
samutkantha nama-gane sada rucih

"When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides, that is, a temple or a holy place like Vrndavana. These are called anubhava, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify." *

In the next sutra the author reveals the truth of the various other limbs of this secondary kind of devotional service (upaya-bhakti).

Sutra 35

sravana-kirtanadini paranusilanopayogitvat praty-angani

sravana—hearing; *kirtana*—glorifying; *adini*—beginning with; *para*—for the Supreme Personality of Godhead; *anusilana*—intent devotion; *upayogitvat* — because of being appropriate; *praty-a\ngani*—secondary limbs.

The secondary limbs of upaya-bhakti begin with hearing and chanting, for these activities help to increase intent devotion to the Lord.

Commentary by Srila Bhaktivinoda Thakura

The secondary limbs of upaya-bhakti begin with hearing and chanting, for these activities help to increase intent devotion to the Lord. Hearing and chanting about the Lord are different ways to worship the Lord. In Bhagavad-gita (9.14) the Supreme Personality of Godhead declares:

satatam klrtayanto mam

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion." *

In the Bhakti-rasamrta-sindhu (1.3.1 and 1.3.4) it is said:

suddha-sattva-visesatma

prema-sury'msu-samya-bhak rucibhis citta-masrnya-krd asau bhava ucyate

"By the process of executing regulated devotional service, one is actually elevated onto the transcendental stage, beyond the material modes of nature. At that time one's heart becomes illuminated like the sun.*

avirbhuya mano-vrttau vra/anti tat-svarupatam svayam-prakasa-rupapi bhasamana prakasyavat

"After the outward appearance of these ecstatic symptoms, they stay within the mind, and continuation of the ecstasy is called samadhi." *

In the commentary on Sandilya's Bhakti-sutras it is said:

ganga-jale kim na vasanti matsya devalaye paksi-gana vasanti bhavojjhitas te na phalam labhante tlrthac ca devayatanac ca mukhyat

"Do fish not live in the Ganges? Do birds not perch on the roofs of temples? Still, they do not become overwhelmed with ecstatic love for the Lord. They do not obtain the spiritual benefits from the holy waters and the Lord's temple."

Srila Rupa Gosvami (Bhakti-rasamrta-sindhu 1.2.6) explains:

yatra raganavaptatvat pravrttir upa/ayate sasanenaiva sastrasya sa vaidha bhaktir ucyate

"When there is no attachment or spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidht bhakti." *

In Bhakti-rasamrta-sindhu (1.2.293), Srila Rupa Gosvami says:

vaidha-bhakty-adhikaritve bhavavirbhavanavadhi atra sastram tatha
tarkam anukulam apeksate

"Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, according to the injunctions of the scriptures and the spiritual master. Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vrndavana."*

In Bhakti-rasamrta-sindhu (1.2.72), Srila Rupa Gosvami says:

hari-bhakti-vilase 'sya bhakter angani laksasah kintu tani
prasiddhani nirdisyante yatha-mati

"Hari-bhakti-vilasa was complied for the guidance of the Vaisnava and therein are mentioned many rules and regulations to be followed by Vaisnavas." *

Srila Rupa Gosvami (Bhakti-rasamrta-sindhu 1.2.264) again explains:

sa bhaktir eka-mukhyanga-srita va bahu-langika sva-vasananusarena

nisthatah siddhi-krd bhavet

"There are nine different kinds of devotional service, which are listed as hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Krsna as friend, and sacrificing everything for Him. Each and every one of these processes is so powerful that if anyone follows even one single one of them, he can achieve the desired perfection without fail." *

In Bhakti-rasamrta-sindhu (1.2.245), Srila Rupa Gosvami says:

kesancit kvacid anganam yat ksudram sruyate phalam bahirmukha-pravrttyaitat

kintu mukhyam phalam ratih

"Some scholars argue that simply by following the principles of varna and asrama one can gradually rise to the perfections reached by practicing devotional service, but this argument is not accepted by the great authorities.

The advancement of varna and asrama is merely external. There is a higher principle.* The higher principle is ecstatic love for the Supreme Personality of Godhead. That is the most important attainment."

In Bhagavad-glta (9.13-14), the Supreme Personality of Godhead explains:

mahatmanas tu mam partha daivTm prakrtim asritah bha/anty ananya-
manaso jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.*

satatam kTrtayanto mam yatantas ca drdha-vratah namasyantas ca mam
bhaktya nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion." *

In Bhagavad-glta (10.8-11), the Supreme Personality of Godhead again explains:

aham sarvasya prabhavo mattah sarvam pravartate iti matva bha/ante
mam budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship me with all their hearts.*

mac-citta mad-gata-prana bodhayantah parasparam kathayantas ca mam
nityam tusyanti ca ramanti ca

"The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.*

tesam satata-yuktanam bha/atam prlti-purvakam dadami buddhi-yogam
tam yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the

understanding by which they can come to Me.*

tesam evanukampartham aham ajnana-jam tamah nasayamy atma-bhava-stho jnana-dlpena bhasvata

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." *

In the Mahabharata, Santi-parva, Moksa-dharma, it is said:

sarvasramabhigamanam sarva-tlrthavagahanam na tatha phala-dam saute narayana-katha yatha

"O Sauta, neither following all the rules of varnasrama-dharma nor bathing in all holy rivers bring the same result one obtains by hearing and chanting the glories of Lord Narayana.

In the Visnu Purana it is said:

tasmad ahar-nisam visnum samsmaran puruso mune na yati narakam suddham sankslnakhila-kalmasah

"O sage, a person who day and night remembers Lord Visnu will not go to hell, for he is already purified of all his sins."

In the Visnu Purana it is also said:

krte pape 'nutape vai yasya pumsah pra/ayate prayascittam tu tasyaikam hari-samsmaranam param

"The best atonement for sins is remembering Lord Hari."

In Srlmad-Bhagavatam (7.5.23) it is said:

sravanam klrtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types

of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words serving Him with the body, mind, and words), these nine processes are accepted as pure devotional service."*

In Srlmad-Bhagavatam (11.29.30) the Supreme Personality of Godhead explains:

naitat tvaya dambhikaya nastikaya sathaya ca asusrusor abhaktaya durvinitaya dlyatam

"Your should not share this instruction with anyone who is hypocritical, atheistic, or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble."*

In Srlmad-Bhagavatam (3.21.31), the Supreme Personality of Godhead tells Kardama Muni:

krtva dayam ca jlvesu

datva cabhayam atmavan mayy atmanam saha jagat draksyasy atmani capi mam

"Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you."*

In Bhagavad-glta (6.29 and 31) the Supreme Personality of Godhead explains:

sarva-bhuta-stham atmanam sarva-bhutani catmani iksate yoga-yuktatma sarvatra sama-darsanah

"A true yogi observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.*

sarva-bhuta-sthitam yo mam bhajaty ekatvam asthitah sarvatha vartamano 'pi sa yogi mayi vartate

"He is a perfect yogi who, by comparison with his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna."*

In Bhagavad-gita (9.29) the Supreme Personality of Godhead again explains:

samo 'ham sarva-bhutesu na me dvesyo 'sti na priyah ye bha/anti tu mam bhaktya mayi te tesu capy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

In the final passages of Bhagavad-gita (18.62-63), the Supreme Personality of Godhead declares:

Isvarah sarva-bhutanam hrd-dese 'r/una tisthati bhramayam sarva-bhutani yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. *

tam eva saranam gaccha sarva-bhavena bharata tat-prasadat param santim sthanam prapsyasi sasvatam

"O scion of Bharata, surrender to Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode."*

In Srimad-Bhagavatam (3.29.21-27), Lord Kapiladeva explains:

aham sarvesu bhutesu bhutatmavasthitah sada tam avajnaya mam martyah

kurute 'rca-vidambanam

"I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.*

yo mam sarvesu bhutesu santam atmanam Isvaram hitvarcam bha/ate maudhyad bhasmany eva juhoti sah

"One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramatma, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into the ashes.*

dvisatah para-kaye mam manino bhinna-darsinah bhutesu baddha-vairagasya na manah santim rcchati

"One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.*

aham uccavacair dravyaih kriyayotpannayanaghe naiva tusye 'rcito 'rcayam bhuta-gramavamaninah

"My dear mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.*

arcadav arcayet tavad

Isvaram mam sva-karma-krt yavan na veda suhrdi

sarva-bhutesv avasthitam

"Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of all other living entities as well.*

atmanas ca parasyapi ya karoty antarodaram tasya bhinna-drso mrtyur vidadhe bhayam ulbanam

"As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.*

atha mam sarva-bhutesu bhutatmanam krtalayam arhayed dana-manabhyam maitryabhinnena caksusa

"Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very self." *

In Sri Caitanya-candrodaya-nataka it is said:

antah prasadayati sodhayatlndriyani

moksam ca tucchayati kim punar artha-kamau sadyah krtarthayati sannihitaika-jlvan ananda-sindhu-vivaresu nimajjayanti

"Devotional service to Lord Krsna pleases the heart, satisfies the senses, makes impersonal liberation seem very insignificant, fulfills all desires, and plunges all living entities into an ocean of bliss."

In the next verse the author describes the previously mentioned renunciation aspect of upaya-bhakti.

Sutra 36

deha-ratham manah sarathim indriya-hayam astikya-jnanena yukta-vairagyena ca visaya-margac chanair nivartayed esa eva pratyaharah

deha—body; *ratham*—chariot; *manah*—mind; *sarathim*—charioteer; *indriya*—senses; *hayam*—horses; *astikya*—with spiritual; *jnanena*—knowledge; *yukta*—with proper; *vairagyena*—renunciation; *ca*—and; *visaya*—of the sense-objects; *margat*— from the path; *sanaih*—gradually; *nivartayet*—should turn away; *esa*—he; *eva*— indeed; *pratyaharah*—renunciation.

From the path of the sense-objects one should, employing spiritual knowledge and proper renunciation, gradually turn away the chariot of the body, the charioteer of the mind, and the horses of the senses. To do so is proper renunciation of the world.

Commentary by Srila Bhaktivinoda Thakura

The body is here called the chariot because it is controlled by the mind. The mind is called the charioteer, because it controls the senses. The senses are called the horses because they pull the chariot of the body here and there. It is also said: *iha rathi jivah*

"The spirit soul is the passenger in the chariot."

In the Upanisads it is said: *atmanam rathinam viddhi*

"Please know that the spirit soul is the passenger in the chariot."

When a person, using spiritual knowledge and proper detachment, drives the chariot described in these words away from the path of the sense-objects, that action is called proper renunciation. In Bhagavad-glta (6.25), the Supreme Personality of Godhead explains:

sanaih sanair uparamed buddhya dhrta-grhitaya

"Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else." *

In the Katha Upanisad (1.3.3,4,6, and 9) it is said:

atmanam rathinam viddhi sariram ratham eva ca buddhim tu sarathim viddhi manah pragraham eva ca

indriyani hayan ahur visayams tesu gocaran atmendriya-mano-yuktam bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers."*

yas tu vijnanavan bhavati yuktena manasa sada *tasyendriyani vasyani sad-asva iva saratheh*

"A wise person appropriately uses his mind to control his senses. Thus his intelligence is a good charioteer and his senses are good horses." *vijnana-sarathir yas tu*

manah-pragrahavan narah so 'dhvanah param apnoti tad visnoh paramam padam

"In this way, with his intelligence as the charioteer and his mind as the reins, a wise person drives his chariot to the supreme abode of Lord Visnu."

In Bhagavad-glta (5.5, 4.18, 5.2, and 5.6), the Supreme Personality of Godhead explains:

yat sankhyaih prapyate sthanam tad yogair api gamyate ekam sankhyam ca yogam ca yah pasyati sa pasyati

"One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are."*

karmany akarma yah pasyed akarmani ca karma ca sa buddhiman manusyesu sa yuktah krtsna-karma-krt

"One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities."*

sannyasah karma-yogas ca nihsreyasa-karav ubhau tayos tu karma-sannyasat karma-yogo visisyate

"The renunciation of work and work in devotion are both good for liberation. But of the two, work in devotional service is better than renunciation of works."*

sannyasas tu maha-baho duhkham aptum ayogatah yoga-yukto munir brahma na cirenadhigacchati

"Unless one is engaged in devotional service of the Lord, mere renunciation of activities cannot make one happy. The sages, purified by works of devotion, achieve the Supreme without delay." *

In Bhagavad-glta (6.20-21), the Supreme Personality of Godhead also says: *yatroparamate cittam*

niruddham yoga-sevaya yatra caivatmanatmanam pasyann atmani tusyati

sukham atyantikam yat tad buddhi-grahyam atlndriyam vetti yatra na caivayam sthitas calati tattvatah

"The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state one is situated in boundless transcendental happiness and enjoys himself through transcendental senses.

Established thus, one never departs from the truth."*

In Bhagavad-gita (6.28), the Supreme Personality of Godhead also says:

yunjann eva sadatmanam yogi vigata-kalmasah sukhena brahma-samsparsam atyantam sukham asnute

"Steady in the Self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the supreme consciousness." *

In Bhagavad-gita (6.47), the Supreme Personality of Godhead also says:

yoginam api sarvesam mad-gatenantaratmana sraddhavan bha/ate yo mam sa me yuktatamo matah

"And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."*

In Bhagavad-gita (7.28), the Supreme Personality of Godhead also says:

yesam tv anta-gatam papam jananam punya-karmanam te dvandva-moha-nirmukta bha/ante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated, and who are freed from the duality of delusion, engage themselves in My service with determination. "*

In Bhagavad-gita (8.28), the Supreme Personality of Godhead gives His final opinion:

vedesu yajnesu tapahsu caiva

danesu yat punya-phalam pradistam abhyeti tat sarvam idam viditva

yogi param sthanam upaiti cadyam

"A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity,

or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode."*

In Srimad-Bhagavatam (12.5.11-12), Srila Sukadeva Gosvami gives his final instruction to Maharaja Pariksit:

aham brahma param dhama brahmaham paramam padam evam samiksya catmanam atmany adhaya niskale

dasantam taksakam pade lelihanam visananaih na draksyasi sariram ca visvam ca prthag atmanah

"You should consider, 'I am nondifferent from the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is nondifferent from Me'. Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Taksaka when he approaches with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them."***

In Bhagavad-gita (18.54), the Supreme Personality of Godhead explains:

brahma-bhutah prasannatma na socati na kanksati samah sarvesu bhutesu

mad-bhaktim labhate param

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me." *

In Bhagavad-gita (12.10-11), the Supreme Personality of Godhead tells Arjuna:

abhyase 'py asamartho 'si mat-karma-paramo bhava mad-artham api karmani kurvan siddhim avapsyasi

"If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.*

athaitad apy asakto 'si

kartum mad-yogam asritah sarva-karma-phala-tyagam tatah kuru yatatmavan

"If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated."*

Here someone may protest: The dindima drum of the Vedic conclusion proclaims, "Knowledge brings liberation!" As for you, why do you emphasize the words "spiritual knowledge"? Why must this knowledge be spiritual in its character?

To refute this objection, the author speaks the following words:

Sutra 37

jnanan muktih jnanad bandhas ca

jnanat—from knowledge; *muktih*—liberation; *jnanat*—from knowledge; *bandhas*—bondage; *ca*—and.

One kind of knowledge brings liberation, and another kind of knowledge brings bondage.

Commentary by Srila Bhaktivinoda Thakura

The first kind of knowledge here is spiritual knowledge, or knowledge of the Supreme Personality of Godhead. The word “muktih" here means "liberation from material bondage". The second kind of knowledge here is material knowledge, or also the dry theories of the impersonalists. The word "bandhah" here means "bondage in the cycle of repeated births and deaths". In the following words the Supreme Personality of Godhead affirms that material knowledge binds one to the material world. He says (Bhagavad-gita 14.6):

sukha-sangena badhnati jnana-sangena canagha

"Those situated in that mode (goodness) develop knowledge, but they become conditioned by the concept of happiness." *

The conclusion of the atheists and blasphemers is given in these words of the V idvan-mo da-tarangini:

" 'What is action? Who is the seer of things? When and by whom are karmic reactions obtained? How does one attain another birth in this world?' If someone asks these questions, then I reply: These questions have no answers. There is no way anyone can find answers to these questions. The truth is that life is like a flowing river that brings sometimes pleasures and sometimes pains. The material body is temporary. It will die. The truth is that the entire world is unreal. It does not really exist. It is all an illusion."

In the Sri Caitanya-candrodaya-nataka (7.77), Srila Ramananda Raya explains:

nirvana-nimba-phalam eva rasanabhi/nas cusyantu nama-rasa-tattva-vido vayam tu syamamrtam madana-manthara-gopa-rama-netrancalais culukitavasitam pibamah

"They who cannot taste sweetness will drink the bitter nimba juice of impersonal liberation. We, however, who know what is sweet, drink the dark, sweet nectar the amorous gopis drank through the corners of their eyes."

In response to Lord Caitanya's questions, Sri Ramananda Raya explained (Caitanya-candrodaya-nataka 7.61):

pratyasattir hari-caranayoh sanuragena rage prltih prematisayinl harer bhakti-yogena yoge astha tasya pranaya-rabhasasyopadehena dehe

yesam te hi prakrti-sarasa hanta mukta na muktah

"They who love Krsna's lotus feet and do not love anything else, who delight in bhakti-yoga, the yoga of devotional service, and are not attracted to astanga-yoga or any other kind of yoga, and who place their love in the transcendental form of Lord Krsna, and not in their own external material body, are actually liberated and free from the material world. Non-devotees who claim to be liberated are not so."

In Bhagavad-gita (18.64-66), the Supreme Personality of Godhead explains:

sarva-guhyatamam bhuyah srnu me paramam vacah isto 'si me drdham iti tato vaksyami te hitam

"Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your

benefit.* *man-mana bhava mad-bhakto*

mad-yàjî mam namaskuru mam evaisyasi satyam te pratijâne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer Your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.*

sarva-dharman paritya/ya mam ekam saranam vra/a aham tvam sarva-papebhyo moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear. " *

In the next sütra the author explains the meaning of the word "yukta" (appropriate) in the phrase "yukta-vairagya" (appropriate renunciation).

Sutra 38

vairagyan muktih vairagyad bandhas ca

vairagyat—from renunciation; *muktih*—liberation; *vairagyat*—from renunciation; *bandhas*—bondage; *ca*—and.

One kind of renunciation brings liberation, and another kind of renunciation brings bondage.

Commentary by Srila Bhaktivinoda Thakura

In this sütra the author explains the meaning of the word "yukta" (appropriate in the phrase "yukta-vairagya" (appropriate renunciation). Renunciation is of two kinds: 1. yukta-vairagya (appropriate renunciation) and 2. phalgu-vairagya (false renunciation). Proper renunciation is performed when, without being attached to the results of one's work, and acting purely and in a saintly manner, one offers the results of his work to the Supreme Personality of Godhead. This kind of renunciation brings liberation from the bondage of repeated birth and death. In Bhagavad-gita (6.1), the Supreme Personality of Godhead explains:

anasritah karma-phalam karyam karma karoti ca sa sannyasl ca yogi ca

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic. " *

Other instructions like this may be seen in many verses of Bhagavad-gita. False renunciation, on the other hand, is dry, makes the heart hard, makes one proud, is petty, is likened to the renunciation practiced by monkeys living in the forest, and brings the sufferings of

repeated birth and death in the material world as its true result. In the Sruti-sastra it is said:

na tyagenaike amrtatvam

"Not by mere renunciation does one attain liberation."

In Bhagavad-glta (18.8), the Supreme Personality of Godhead explains:

sa krtva rajasam tyagam naiva tyaga-phalam labhet

"Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation."

In Bhagavad-glta (3.6), the Supreme Personality of Godhead again explains: *mithyacarah sa ucyate*

"One who restrains the senses and organs of action, but whose mind dwells on sense-objects, certainly deludes himself and is called a pretender." *

In Bhakti-rasamrta-sindhu (1.2.256), Srila Rupa Gosvami explains:

prapancikataya buddhya hari-sambandhi-vastunah mumuksubhih parityago vairagyam phalgu kathyate

"When one is not attached to anything, but at the same time accepts anything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation."*

In Bhagavad-glta (18.7-8), the Supreme Personality of Godhead explains:

niyatasya tu sannyasah karmano nopapadyate mohat tasya parityagas tamasah pariklrtitah

"Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.* *duhkham ity eva yat karma*

kaya-klesa-bhayat tyajet sa krtva ra/asam tyagam naiva tyaga-phalam labhet

"Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation."*

In Snmad-Bhagavatam (11.12.1), the Supreme Personality of Godhead explains:

na rodhayati mam yogo

na sankhyam dharma eva ca na svadhyayastapastyago nesta-purtam na daksina

"My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other principles of ordinary piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees, and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places, or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control." *

In Bhagavad-gita (18.9 and 18.11), the Supreme Personality of Godhead again explains:

karyam ity eva yat karma niyatam kriyate 'rjuna sangam tyaktva phalam caiva sa tyagah sattviko matah

"But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit, his renunciation is of the nature of goodness, O Arjuna."*

na hi deha-bhrta sakyam tyaktum karmany asesatah yas tu karma-phala-tyagl sa tyaglty abhidhlyate

"It is indeed impossible for an embodied being to give up all activities.

Therefore it is said that he who renounces the fruits of action is one who has truly renounced."*

In Bhagavad-gita (4.20-21), the Supreme Personality of Godhead again explains:

tyaktva karma-phalasangam nitya-trpto nirasrayah karmany abhipravrtto 'pi naiva kinc.it karoti sah

"Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.*

nirasir yata-cittatma

tyakta-sarva-parigrahah sariram kevalam karma kurvan napnoti kilbisam

"Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his

possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions." *

In Bhagavad-gita (6.17 and 18), the Supreme Personality of Godhead again explains:

yuktahara-viharasya yukta-cestasya karmasu yukta-svapnavabodhasya yogo bhavati duhkha-ha

"He who is temperate in his habits of eating, sleeping, working, and recreation can mitigate all material pains by practicing the yoga system.*

yada viniyatam cittam atmany evavatisthate nisprhah sarva-kamebhyo yukta ity ucyate tada

"When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendental, devoid of all material desires, he is said to have attained yoga." *

In Srimad-Bhagavatam (1.2.8-10), Srila Suta Gosvami explains:

dharmah svanusthitah pumsam visvaksena-kathasu yah notpadayed yadi ratim srama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.*

dharmasya hy apavargasya nartharthayopakalpate nHarthasya dharmaikHantasya k\ama-l\abh\aya hi smrtam

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate

occupational service should never use material gain to cultivate sense gratification.*

kHamasya nendriya-prltir l\abho jlveta yHavatHa jlvasya tattva-jijnHasHa

nHartho yas ceha karmabhih

"Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works." *

In Bhakti-ras\amrta-sindhu (1.2.255), Srila Rupa Gosv\ami explains:

anHasaktasya visayHan yathHarham upayunjatah nirbandhah krsna-sambandhe yuktam vairHagyam ucyate

"When one is not attached to anything but at the same time accepts anything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation." *

Here someone may ask: Is it not so that if a person falls down from this path of devotional service, then a horrible fate awaits him?

Fearing that someone would ask this questions, the author speaks the following sutra.

Sutra 39

pratyaharasampatteh para-bhakty-asiddhav api nadhah-patanam

pratyHahHara—of renunciation; *asampatteh*—from not being

complete; *para*—to

the Supreme Personality of Godhead; *bhakty*—devotional service; *asiddhau*—in imperfection; *api*-also;*na*—not; *adhah*—down; *patanam*—falling.

A devotee will not fall down, even if he has not attained perfection in renunciation and devotional service to the Supreme Personality of Godhead.

Commentary by Srila Bhaktivinoda Thakura

Even if he has not attained perfection in renunciation and devotional service to the Supreme Personality of Godhead, a devotee, unlike the materialists, will not fall down Neither will a devotee take birth in a degraded situation. In Bhagavad-git\a (6.40), the Supreme Personality of Godhead explains:

pHartha naiveha nHamutra vinHasas tasya vidyate na hi kalyHana-krt kascid durgatim tHata gacchati

"O son of Prth\a, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world. One who does good, My friend, is never overcome by evil."*

In Bhagavad-git\a (6.25-26), the Supreme Personality of Godhead again explains:

sanaih sanair uparamed buddhyHa dhrti-grhltayHa Hatma-samsthHam manah krtvHa na kincid api cintayet

"Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else.*

yato yato niscalati

manas cancalam asthiram tatas tato niyamyaitad Hatmany eva vasam nayet

"From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self."*

In Bhagavad-git\a (6.44), the Supreme Personality of Godhead again explains:

purvHabhyHasena tenaiva kriyate hy avaso 'pi sah jijnHasur api yogasya

sabda-brahmHativartate

"By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles, even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures." *

In Bhakti-ras\amrta-sindhu (1.2.261), Srila Rupa Gosvami explains:

krsnonmukham svayam yanti yamah saucadayas tatha

"A Krsna conscious person, being naturally purified, has no need of developing any other purificatory process of thought or action. On account of his being highly elevated in Krsna consciousness, he has already acquired all the good qualities and is following the rules and regulations prescribed for the mystic yoga process."*

In Bhakti-rasamrta-sindhu (1.3.43, 1.3.46, and 1.3.54), Srila Rupa Gosvami again explains:

sa bhukti-mukti-kamatvac

chuddham bhaktim akurvatam hrdaye sambhavaty esam katham bhagavatl ratih

"Even ordinary devotees cannot have such pure attachment for Krsna. Therefore, how is it possible for success to be achieved by persons whose hearts are contaminated by the actions and reactions of fruitive activities and who are entangled by various types of mental speculation?"*

asramabhlsta-nirvahl rati-laksana-laksitah bhogapavarga-saukhyamsa-vyanjakah pratibimbakah

"Sometimes it is found that a person actually attached to material enjoyment or salvation has the good fortune to associate with pure devotees while they are engaged in chanting the holy name of the Lord. By the good grace of the Lord one may also cooperate and join in the chanting. At that time simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees, he may show some likeness of attachment caused by inquisitiveness." *

bhavo 'py abhavam ayati krsna-presthaparadhatah abhasatam ca sanakair nyuna-jatlyatam api

"If one commits offenses at the lotus feet of a devotee one's shadow attachment or para attachment can be extinguished. This extinguishing is like the waning of the full moon, which gradually decreases and at last becomes dark."*

Sutra 40

pratyahara-samrddhya sadhanam bhavas tathaiva bhavat prema

pratyahara—of renunciation; *samrddhya*—with the

prosperity; *sadhanamactivities of devotional service; bhavah*—ecstasy; *tatha*—so; *eva*—certainly; *bhavat*—from ecstasy; *prema*—pure love.

With the proper development of renunciation one attains active devotional service (sadhana), then ectsasy (bhava), and finally pure love (prema) for the Lord.

Commentary by Srila Bhaktivinoda Thakura

Here someone may ask: What are the different levels of advancement in devotional service? To answer this question the author speaks this sutra.

By regular practice, one makes advancement in renunciation and devotional service. First there is active devotional service (sadhana), then ecstasy (bhava), and finally pure love (prema) for the Lord. Thus, with the proper development of renunciation, one makes advancement in devotional service, culminating in ecstasy and pure devotional love. The Supreme Personality of Godhead explains (Bhagavad-gita 9.9):

abhyasa-yogena tato

mam icchaptum dhananjaya

"Follow the regular principles of bhakti-yoga. In this way you will develop a desire to attain Me."*

In Bhakti-rasamrta-sindhu (1.2.1-2), Srila Rupa Gosvami explains:

sa bhaktih sadhanam bhavah prema ceti tridhodita krti-sadhya bhavet
sadhya-bhava sa sadhanabhidha nitya-siddhasya
bhavasya prakatyam hrdi sadhyata

"The three categories of devotional service are: 1. devotional service

in practice (sadhana), 2. devotional service in ecstasy (bhava), and 3. devotional service in pure love of Godhead (prema). When we wish to develop our innate capacity for devotional service, there are certain processes which, by our accepting and executing them, will cause that dormant capacity to be invoked. Such practice is called sadhana-bhakti." *

In Bhakti-rasamrta-sindhu (, Srila Rupa Gosvami again explains:

krsnadibhir vibhavadyair gatair anubhavadhvani praudhananda-camatkara-kastham apadyate param

"With vibhava and the other features of ecstatic love, one experiences the greatest and most wonderful t bliss."

In Bhakti-rasamrta-sindhu (1.4.15-16), Srila RUpa Gosvami again explains:

adau sraddha tatah sadhu-sango 'tha bhajana-kriya tato 'nartha-nivrttih syat tato nistha rucis tatah

athasaktis tato bhavas tatah premabhyudancati sadhakanam ayam premnah pradurbhave bhavet kramah

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter one develops taste and attachment. This is the way of sadhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for a devotee interested in Krsna consciousness." *

Chapter 5 Siddhanta-prakarana

The Final Conclusion

Sutra 41

jnana-suryasya hi rasmayah sastrani

jnana—of knowledge; *suryasya*—of nthe sun; *hi*—indeed; *rasmayah*—rays; *sastrani*—the scriptures.

Indeed, the scriptures are rays of light from the sun of transcendental knowledge.

Commentary by Srila Bhaktivinoda Thakura

Here someone may protest: Is it not so that the various scriptures present different philosophers' very different conclusions of what is the highest good for all living entities. What is the use, then, of your attempt in this Tattva-sütra to find there a single final, highest conclusion?

If this is said, the the author of the sütras replies: No. It is not as you say. In this fifth chapter the author of the sütras describes the final conclusion of all knowledge, the conclusion that shows the highest good for all living entities.

In this sütra the word "hi" may be interpreted to mean either "indeed" or "because". here the self-manifested original transcendental knowledge of the individual spirit souls is likened to a sun. It is likened to a sun because: 1. It is manifested from the spiritual form of the Supreme Personality of Godhead, 2. it is self-manifested, 3. it destroys the darkness of ignorance, and 4. it reveals all truths. All the scriptures are then likened to rays of light emanating from that sun of transcendental knowledge. That is the meaning. In the Upanisads it is said:

rcah samani jajnire

"The Supreme Personality of Godhead created the Rg and Sama Vedas."

chandamsi jajnire tasmad yajus tasmad ajayata

"The Vedic hymns were born from the Supreme Personality of Godhead. The Yajur Veda was born from Him."

In the Vedanta-sütra (1.1.3), Lord Vyasadeva explains:

sastra-yonitvat

"Because the Supreme is the author of all the scriptures."

narayanam namaskrtya

brahmanam ca svayambhuvam naradam tattva-sara-jnam krsna-dvaipayanam munim

I offer my respectful obeisances to Lord Narayana, to self-born Brahma, to Narada, who knows the best of all spiritual truths, and to the great sage Krsna Dvaipayana Vyasa.

madhvacaryam tato vande tac-chisyan sampradayinah kalau yasmin sampradaye saksac caitanya-vigrahah

avirasln navadvlpe

sarva-siddhanta-sagarah saragrahi-gana yasya

sainya-bhutah ksitau matah

I also offer my respectful obeisances to Madhvacarya and the disciples in his sampradaya. In that sampradaya the Supreme Personality of Godhead, who is an ocean of perfect philosophical conclusions, and who manifested His form of Lord Caitanya, came to this earth in the town of Navadvtpa. Lord Caitanya's devotees are like soldiers conquering the earth by preaching the Lord's message.

na bahyam laksanam tesam vina krsnanusllanam sampradaya-svapaksatve sara-tyago bhaved dhruvam

His followers are not attracted to the external things of this world. They are properly renounced. They are intently devoted to Lord Krsna.

saragrahi-janas tasmat sampradaya-rata na hi yat-sampradaye yat-satyam tat-

saram iti tan-matam

They who are eager to find the truth do not limit themselves to their own country or their own community. They are eager to accept the truth and they are not concerned that a speaker of the truth may come from a different community.

tatra tesam pramodo hi tad-dharmisu ca mitrata bahu-saj-jana-
sahayyad duhsadhyam api sidhyati

They are happy with the truth. They make friendship with persons who are sincere in following the truth. With the help of many saintly friends even the most difficult thing is easily attained.

mithah sara-rasalapo

mithas cananda-karanam sarvesam sampradayanam edad vai phalam adbhutam

Among themselves such saintly persons relish talking about the truth. Among themselves they feel great bliss. They attain the wonderful result sought by all communities of spiritual men.

tasmac chrl-gaura-dasanam madhvlya-jana-sangrahah

tatrapi bahavah santi bahya-cihnavalambinah

Many are Lord Caitanya's servants in the Madhva-sampradaya. They are all great souls bearing marks that show they do not really belong in this material world.

sampradayanurodhad va tat-tattva/nanato 'pi va kecit tac-cihna-sunyas
ca saragrahitaya mata

Because they follow the teachings of the spiritual sampradaya, or because they are not materialistic, these enlightened souls do not bear the marks of the material world.

labha-purna dosa-muktah sancaranty avadhuta-vat tesam visuddha-
buddhinam krsna-tattva-vivekinam namami caranambhojam yukta-vairagya-
dharinam

Self-satisfied and faultless, they wander here and there appearing like madmen to outsiders. They are pure at heart and perfectly renounced, for they know the truth of Lord Krsna. I bow down before their lotus feet.

In the Mundaka Upanisad (1.1.4-5) it is said:

dve vidye veditavya iti ha sma yad brahma-vido vadanti para caivapara ca. tatrapara rg-vedo yajur-vedah sama-vedo 'tharva-vedah.

"Enlightened souls say there are two kinds of knowledge: 1. transcendental knowledge, and 2. material knowledge. The knowledge of the Rg, Yajur, Sama, and Atharva Vedas is material knowledge.

siksa-kalpo vyakaranam niruktam chando jyotisam iti atha para yatha tad aksaram adhigamyate

"The study of phonetics, rituals, grammar, etymology, meter, and astrology are all material knowledge. Transcendental knowledge is the knowledge that brings one to the imperishable Supreme Personality of Godhead."

In Snmad-Bhagavatam (11.14.3-8), the Supreme Personality of Godhead explains:

kalena nasta pralaye vaniyam veda-sam/nita

mayadau brahmane prokta

dharmo yasyam mad-atmakah

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas.***

tena prokta sva-putraya manave purva-jayasa tato bhrgv-adayo grhnan sapta-brahma-maharsayah

"Lord Brahma spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhrgu Muni then accepted the same knowledge from Manu.***

tebhyah pitrbhyas tat-putra deva-danava-guhyakah manusyah siddha-gandharvah sa-vidyadhara-caranah

kindevah kinnara naga raksa kimpurusadayah bahvyas tesam prkrtayo ra/ah-sattva-tamo-bhuvah

yabhir bhutani bhidyante bhutanam patayas tatha yatha prakrtih
sarvesam citravacah sravanti hi

"From the forefathers headed by Bhrgu Muni and other sons of Brahma appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyadharas, Caranas, Kindevas, Kinnaras, Nagas, Kimpurusas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras, and rewards.***

evam prakrti-vaicitryad bhidyante matayo nrnam paramparyena
kesancit pasanda-matayo 'pare

"Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down

through tradition, custom, and disciplic succession. There are other teachers who directly support atheistic viewpoints."***

The Lord also said (Srimad-Bhagavatam 11.8.10):

anubhyas ca brhadbhyas ca sastrebhyah kusalo narah sarvatah saram
adadyat puspebhya iva satpadah

"Just as the honeybee takes nectar from all flowers, big and small, an intelligent human beings should take the essence from all religious scriptures."***

In the Katha Upanisad (1.2.5) it is said:

avidyayam antare vartamanah

svayam dhlra panditam manyamanah dandramyamanah pariyanti

mudha andhenaiva nlyamana yathandhah

"Thinking themselves wise, they wander here and there in the darkness of ignorance. They are blind men led by another blind man."

In Srlmad-Bhagavatam (2.7.51) it is said:

sangraho 'yam vibhutlnam tvam etat vipuh-kuru

"O Narada, this science of God, Srlmad-Bhagavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself."*

In the Yoga-vasistha, Third Chapter, Valmlki tells Bharadvaja:

drsyam nastlti bodhena manaso drsya-marjanam sampannam cet tad-utpanna para nirvana-nirvrtih

"It is not seen by material eyes. If one is fortunate and his vision becomes cleansed, he will attain transcendental knowledge, renunciation, and liberation."

Sriman Anandabodhendra Sarasvatl comments on this verse:

"Here someone may say, 'Matter and spirit are different. therefore matter cannot see spirit. Therefore, of what use are the scriptures?' Fearing that someone would make this claim, the author has spoken this verse, which begins with the word 'drsyam'. Spirit can certainly be seen. But it cannot be seen by material eyes.

With spiritual intelligence spirit may be understood. With purified eyes one may see spirit. Liberation from the world, or the direct perception of spirit is described in the scriptures. That is the result of scripture-study."

There it is also said:

anyatha sastra-gartesu

luthatam bhavatam iha bhavaty akrtrima-jnanam

kalair api na nirvrtih

"Without proper understanding, one is simply trapped in a cave of the scriptures.

By scripture-study one must revive His own dormant spiritual knowledge. Then he may attain liberation."

Sutra 42

sastram aksamesu ballyo vivekinam naitat tan-mula-prapteh

sastram—scripture aksamesu—among they who are not able; *ballyah*—powerful; *vivekinam*—of they who are wise; *na*—not; *etat*—that; *tat*—of that; *mula*—of the root; *prapteh*—because of attainment.

For they who are not yet self-realized, scripture is very important. For they who are self-realized this is not so, for such great souls have already attained the perfect spiritual knowledge that is the root from which the scriptures have grown.

Commentary by Srila Bhaktivinoda Thakura

Here someone may protest: In Bhagavad-gita (16.23), the Supreme Personality of Godhead declares: "But he who discards scriptural injunctions and acts according to his own whim attains neither perfection, nor happiness, nor the supreme destination."* After all, the very word "sastra" comes from the word "sasana", which means “restriction". Therefore the individual spirit souls are always obliged to follow the restrictions enunciated in the scriptures. How can any good result come from not following the scriptures' rules?

Fearing that someone would voice this protest, the author has spoken this sutra. Here the word "aksamesu" means "they who are not yet self-realized". Such persons cannot act independently. They are governed by the rules of scripture. However, for self-realized souls, who of their own desire do what is right and proper in spiritual life, this is not so. These great souls are not bound by the rules of scripture because they have already attained the perfect spiritual knowledge that is the root from which the scriptures have grown. This means that the self-realized souls have already attained the perfect spiritual knowledge that is the root from which the scriptures have grown. All the scriptures, as well as the Sariraka and Mimamsa commentaries, are meant for the souls who are not yet self-realized, who stall dwell in the world of ignorance. Therefore the words of the Lord in Bhagavad-gita (16.23) mean that for their own good the unenlightened souls, who if given independence would perform forbidden

actions, the rules of scriptures are given. The rules in the scriptures are thus given to bring under control the uncontrolled, independent conditioned souls. For the liberated souls a different instruction is given. Lord Krsna explains (Bhagavad-glta 2.52):

yada te moha-kalilam buddhir vyatitarisyati tada gantasi nirvedam srotavyasya srutasya ca

"When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard." *

Lord Krsna also explains (Bhagavad-glta 2.45):

traigunya-visaya veda nistraigunyo bhavar/una

"The Vedas mainly dear with the subject of the three modes of material nature. Rise above these modes, O Arjuna." Be transcendental to all of them."*

What is the need for any further explanation? In Bhagavad-glta (16.23-24), the Supreme Personality of Godhead declares:

yah sastra-vidhim utsr/ya vartate kama-caratah na sa siddhim avapnoti

na sukham na param gatim

"But he who discards scriptural injunctions and acts according to his own whim attains neither perfection, nor happiness, nor the supreme destination.*

tasmac chastram pramanam te karyakarya-vyavasthitau jnatva sastra-vidhanoktam karma kartum iharhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated."*

In the Manu-samhita, Chapter Twelve, it is said:

bibharti sarva-bhutani veda-sastram sanatanam tasmad etat param manye yaj jantor asya sadhanam

"The eternal Vedic scriptures maintain and protect all living beings. Therefore, I think they describe the best path for the living entities to follow."

In Bhagavad-gita, Arjuna asks Lord Krsna:

ye sastra-vidhim utsr/ya yajante sraddhayanvitah tesam nistha tu 4a krsna sattvam aho rajas tamah

"O Krsna, what is the situation of one who does not follow the principles of scripture but worships according to his own imagination? Is he in goodness, in passion, or in ignorance?"*

Lord Krsna replied (Bhagavad-glta 17.28):

asraddhaya hutam dattam tapas taptam krtam ca yat asad ity ucyate partha na ca tat pretya no iha

"But sacrifices, austerities, and charities performed without faith in the Supreme are nonpermanent, O son of Prtha, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next."*

Manu also explains:

a/nebhyo granthinah srestha granthibhyo dharino varah dharibhyo jnaninah srestha jnanibhyo vyavasayinah

"Better than the materialistic fools are they who follow the scriptures. Better than the followers of scripture are they who meditate on the Supreme. Better than the meditators are they who are situated in transcendental knowledge. Better than these enlightened souls are the devotees, who are active in the service of the Supreme Personality of Godhead."

In Srimad-Bhagavatam (11.21.23), the Supreme Personality of Godhead explains:

phala-srutir iyam nrnam na sreyo rocanam param sreyo vivaksaya prokta yatha bhaisa/ya-rocanam

"Those statements of scripture promising fruitive rewards do not prescribe the ultimate good for men, but are merely enticements for executing

beneficial religious duties, like promises of candy spoken to induce a child to take beneficial medicine."***

In Snmad-Bhagavatam (11.21.3-4 and 11.21.7), the Supreme Personality of Godhead again explains:

suddhasuddhl vidhlyete samanesv api vastusu dravyasya vicikitsartham guna-dosau subhasubhau

dharmartham vyavaharartham yatrartham iti canagha darsito 'yam mayacaro

dharmam udvahatam dhuram

"O sinless Uddhava, in order to understand what is proper in life one must evaluate a given object within its particular category. Thus, in analyzing religious principles one must consider purity and impurity. Similarly, in one's ordinary dealings one must distinguish between good and bad, and to insure one's physical survival one must recognize what is auspicious and inauspicious. I have revealed this way of life for those bearing the burden of mundane religious principles."***

desa-kaladi-bhavanam vastunam mama sattama guna-dosau vidhlyeta

niyamartham hi karmanam

"O saintly Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space, and all physical objects."*

In the Rahasya-siddhanta it is said:

pravrttam karma samsevya devanam eti samyatam nivrttam sevyamanas tu bhutany atyeti panca vai

"One who performs his prescribed duties becomes like the demigods. One who renounces his prescribed duties stays in the material world of five elements.

sarva-bhutesu catmanam sarva-bhutani catmani samah pasyann atma-yajl svara/yam adhigacchati

"One who, seeing the Supersoul in all living beings and all living beings in the Supersoul, worships the Supersoul, attains a kingdom as his reward.

yathoktany api karmani parihaya dvi/ottamah atma-jnane same ca
syad vedabhyase ca yatnavan

etad dhi janma-saphalyam brahmanasya visesatah praptyaitat krta-krtyo
hi dvi/o bhavati nanyatha

"One who renounces these prescribed duties and earnestly studies the Vedas to attain spiritual truth, is the best of brahmanas. His life is a great success. It should not be described in any other way"

In the Mahabharata it is said:

puranam manavo dharmah sango vedas cikitsitam a/na-siddhani catvari na
hantavyani hetubhih

"The Puranas describe the duties of human beings. The Vedas are medicine to cure the soul's disease of residence in the world of matter. The perfect teachings of the four Vedas should never be renounced."

In Bhagavad-glta (9.32-33), Lord Krsna explains:

mam hi partha vyapasritya ye 'pi syuh papa-yonayah striyo vaisyas tatha
sudras te 'pi yanti param gatim

kim punar brahmanah punya bhakta ra/arsayas tatha

"O son of Prtha, those who take shelter in Me, though they be of lower birth, women, vaisyas (merchants), as well as sudras (workers), can approach the supreme destination. How much greater, then, are the brahmanas, the righteous, the devotees, and saintly kings?"*

Sutra 43

bhakte na sastram tad-vidher jnanavirodhitvat

bhakte—for a devotee of the Lord; *na*—not; *sastram*—scripture; *tad-vidheh*—of those rules; *jnana*—transcendental knowledge; *avirodhitvat*—because of

not contradicting.

The rules of these scriptures do not apply to a devotee of the Lord, for an enlightened devotee never acts against the spiritual truth.

Commentary by Srila Bhaktivinoda Thakura

After explaining that they who are enlightened with transcendental knowledge are free from the rules of scripture, the author of the sutras now affirms that the devotees are especially free from these rules. The duties and prohibitions of scripture do not apply to a person who is pure in heart, renounced, filled with transcendental knowledge and engaged in devotional service. This is so because the devotee's intent engagement in devotional service to the Supreme Personality of Godhead does not in any way oppose the rules and regulations ordained by the scriptures. Here is the meaning: One attains the highest goal of life by following the rules and regulations of devotional service, not by following the rules and regulations of ordinary, non-devotional, materialistic piety. In the Sruti-sastra it is said:

kim aham punyam nakaravam kim aham papam akaravam tatra kah sosakah ko mohah

" 'Why should I not perform pious deeds? Why should I sin?' For one who thinks in this way where is calamity? Where is illusion?"

In Bhagavad-gita (2.52), the Supreme Personality of Godhead explains:

yada te moha-kalilam buddhir vyatitarisyati tada gant'si nirvedam srotavyasya srutasya ca

"When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard." *

In the Bhakti-rasamrta-sindhu (1.2.292-293) it is said:

natra s'stram na yuktim ca tal-lobhotpatti-laksanam vaidha-bhakty-adhikan tu bhavavirbhavanavadhi

atra sastram tatha tarkam anukulam apeksate

"Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, according to the injunctions of the scriptures and

the spiritual master. Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vrndavana."*

In the Manu-samhita, Chapter Ten, it is said:

ahimsa satyam astyeyam saucam indriya-nigrahah etam samasikam dharmam catur-varno 'bravln manuh

"Manu declares that non-violence, truthfulness, religion, cleanliness, and sensecontrol should be practiced by all four varnas."

Manu again explains:

veda-sastrartha-tattva-jno yatra tatrasrame vasan ihaiva Joke tisthan sa

brahma-bhuyaya kalpate

"A person who knows the true meaning of the Vedas and follows the rules of his asrama becomes liberated even as he resides in this world."

It is also said:

anamnatesu dharmesu

katham syad iti ced bhavet yam sista brahmana bruyuh sa dharmah syad asankitah

"If someone says, 'What is the religion of the Vedas?' the answer is given, 'The true religion of the Vedas is the religion taught by great transcendentalists'."

It is also said:

eko 'pi veda-vid dharmam yam vyavasthed dvi/ottamah sa vijneyah paro dharmo najnanamudito 'yutaih

"What a great transcendentalist speaks should be known to be the true religion.

True religion is not the opinion of fools."

avratanam amantranam jati-matropajlvinam sahasrasah
sametanam parisattvam na vidyate

"There are many thousands of persons who do not follow vows or chant mantras, or who earn a livelihood as professional mantra-chanters or professional brahmanas. These persons have no power to teach what is the real religion, the real truth."

Sutra 44

bhaktau na varnasrama-vidhih sa tasyanana-paratvat

bhaktau—in devotional service; *na*—not; *varnasrama-vidhih*—the rules of varnasrama; *sah*—he; *tasya*—of that; *a/nana*—of ignorance; *paratvat*—because of being above.

In devotional service the rules of varnasrama-dharma no longer apply, for the devotees of the Lord are above the ignorance of material life.

Commentary by Srila Bhaktivinoda Thakura

Are the devotees of the Lord obliged to follow the rules of varnasrama-dharma, or are they not obliged to follow them? The author writes this sutra to answer this question. He says: In devotional service the rules of varnasrama-dharma no longer apply. Neophyte, materialistic devotees should follow varnasrama-dharma, but advanced devotees, who are situated on the spiritual platform and are free from the grip of the modes of material nature have no use for varnasrama-dharma. This pure devotional service is described by the Lord in these words (Bhagavad-gita 7.19, and 7.17):

jnanavan mam prapadyate

"He who is actually in knowledge surrenders unto Me."*

tesam jnani nitya-yukta eka-bhaktir visisyate

"Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best."*

In Srimad-Bhagavatam (11.18.28) the Supreme Personality of Godhead declares:

jnana-nistha-virakto va mad-bhakto canapeksakah sva-Ungan asramams tyaktva cared avidhi-gocarah

"A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation, both neglect those duties based on external rituals or paraphernalia.

Thus their conduct is beyond the range of rules and regulations."*

In Bhagavad-gita (18.66) the Supreme Personality of Godhead declares:

sarva-dhgarman paritya/ya mam ekam saranam vra/a aham tvam sarva-papebhyo moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." *

Manu explains:

adhyapanam adhyayanam ya/anam ya/anam tatha danam pratigraham caiva brahmananam akalpayat

"A brahmana should: 1. study, 2. teach, 3. worship the Lord, 4. convince others to worship the Lord, 5. give charity, and 6. accept charity.

pra/anam raksanam danam ijyadhyayanam eva ca visayesv aprasaktim ca ksatriyasya samasatah

"A ksatriya should: 1. protect the citizens, 2. give charity, 3. worship the Lord, 4. study scripture, and 5. not become attached to material sense-objects.

pasunam raksanam danam ijyadhyayanam eva ca vanik-patham kusldam ca vaisyasya krsim eva ca

"A vaisya should: 1. protect cows, 2. give charity, 3. worship the Lord, 4. study scripture, 5. engage in banking and commerce, and 6. engage in farming.

ekam eva tu sudrasya

prabhuh karma samadisat etesam eva varnanam susrusam anasuyaya

"A sudra has one duty: without envy he should faithfully serve the other varnas.

lokanam tu vivrddhy-artham mukha-bahuru-padatah brahmanam ksatriyam vaisyam sudram ca niravartayat

"So the people would prosper, the Supreme Personality of Godhead created the different varnas. He created the brahmanas from His head, the ksatriyas from His arms, the vaisyas from His thighs, and the sudras from His feet."

In Bhagavad-glta (18.41-44), the Supreme Personality of Godhead explains:

brahmana-ksatriya-visam sudranam ca parantapa karmani pravibhaktani

svabhava-prabhavair gunaih

"Brahmanas, ksatriyas, vaisyas, and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.*

samo damas tapah saucam ksantir ar/avam eva ca jn'nam vi/nanam astikyam brahma-karma svabhava-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness. These are the qualities by which the brahmanas work.*

sauryam te/o dhrtir daksyam yuddhe capy apalayanam danam Isvara-bhavas ca

ksatra-karma svabhava-jam

"Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.*

krsi-go-raksa-vanijyam

vaisya-karma svabhava-jam paricaryatmakam karma sudrasyapi svabhava-jam

"Farming, cow-protection, and business are the qualities of work for the vaisyas,

and for the sudras there is labor and service to others."*

In Bhagavad-glta (18.47, 6.43, and 6.44), the Supreme Personality of Godhead again explains:

sreyan sva-dharmo vigunah para-dharmat svanusthitat svabhava-niyatam karma

kurvan napnoti kilbisam

"It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions." *

tatra tam buddhi-samyogam labhate paurva-dehikam yatate ca tato bhuyah

samsiddhau kuru-nandana

"On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru.*

purvabhyasena tenaiva kriyate hy avaso 'pi sah

"By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles, even without seeking them."*

In the Mahabharata, Santi-parva, in the description of giving charity, Lord Sadasiva explains:

brahma-svabhavah su-sroni samasarvatra me matih nirgunam nirmalam brahma yatra tisthati sa dvi/ah

"O girl with the beautiful thighs, a brahmana sees everyone equally..He is beyond the modes of nature. He is pure and always situated in Brahman. That is my opinion.

karmabhih sucibhir devi visuddhatma jitendriyah sudro 'pi dvija-vat sevya iti brahmabravlt svayam

"However, even a sudra who is pure in heart and deed and who controls his senses is equal to a brahmana, and he should be worshiped. That is the opinion of Lord Brahma himself.

svabhavam karma ca subham yatra sudro 'pi tisthati visistah sa dvi/ater vai vijneya iti me matih

"A sudra who finds it natural to engage in auspicious activities is equal to a brahmana. That is my opinion.

na yonir napi samskaro na srutam na ca santatih karanani dvijatvasya vrttam eva tu karanam

"Neither birth, nor ritual, nor scholarship, nor family designate one as a brahmana. The way one becomes a brahmana is by his work.

jyayamsam api sllena vihlnam naiva pujyate api sudram ca dharmajnam yad-vrttam api pu/ayet

"A so-called high-class person who is degraded in his activities should not be honored, but a so-called sudra who knows the truth of religion and acts piously is worthy of worship."

Sri Manu explains:

japyenaiva tu samsiddhyed brahmano natra samsayah kuryad anyan na va kuryan maitro brahmana ucyate

"By chanting mantras a brahmana attains perfection. Of this there is no doubt. However, a brahmana who neglects his brahminical duties is no longer a brahmana. He is merely a friend to brahmanas.

catur-varnyam trayo lokams casramas ca prthak prthak bhutam bhavyam bhavisyam ca sarvam vedat prasidhyati

"The four varnas and asramas exist in the three worlds in the past, present, and the future also. This is explained in the Vedas."

In the Bhagavad-gita (2.45), the Supreme Personality of Godhead explains:

traigunya-visaya veda nistraigunyo bhavar/una

"The Vedas mainly deal with the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them."*

In Srimad-Bhagavatam (7.11.35), wise and saintly Narada tells King

Yudhisthira:

yasya yal-laksanam proktam pumso varnabhivyan/akam yad anyatrapi drsyeta tat tenaiva vinirdiset

"If one shows the symptoms of being a brahmana, ksatriya, vaisya, or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptom of classification."*

Manu also explains:

yo 'nadhltya dvi/o vedam anyatra kurute sramam sa jlvann eva sudratvam asu gacchati sanvayah

"A so-called brahmana who does not study the scriptures should accept the position of another varna. If he continues pretending to be a brahmana, he and his family will become sudras."

In the Bhagavad-gita (3.26), the Supreme Personality of Godhead explains:

na buddhi-bhedam janayed a/nanam karma-sanginam

"Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work, but to engage in work in a spirit of devotion."*

In the Vedanta-sutra (1.3.34) it is said:

sug asya tad-anadara-sravanat tadadravanat sucyate hi

"Because he approached impelled by unhappiness from hearing an insult, the word sudra here means 'unhappy'."

This sutra is explained by the passage that begins with these words of

Chandogya Upanisad (4.1.1):

janasrutir hi pautrayanah

"There was a man named Janasrutir Pautrayana. . . "

The following explanation is seen in a sutra of Vyasa (Vedanta-sutra 1.3.35):
ksatriyatvavagates cottaratra caitrarathena lingat

"That he is a ksatriya is understood from the clue related by the caitraratha."

In other sutras (Vedanta-sutra 1.3.36-37) it is said:

samskara paramarsat tad-abhavabhilapac ca

"This is also so because the scriptures state both the necessity of undergoing the samskaras (rituals of purification) and the exclusion of the sudras from these rituals." *

tad-abhava-nirdharane ca pravrtteh

"This is so also because care is taken to determine that a student is not a sudra."

These sutras are explained by the passage that begins with these words of Chandogya Upanisad (4.4.4):

naham etad veda bho yad-gotro 'ham asmi

"I do not know into what caste I was born. . . ."

Sutra 45

ajna-hitartham grahyam karma na virodhi

ajna—of the ignorant; *hitartham*—for the welfare; *grahyam*—to be accepted; *karma*—activities; *na*—not; *virodhi*—opposing.

Actions for the welfare of the ignorant condition souls should be accepted. These actions do not go against the principles of devotional service.

Commentary by Srila Bhaktivinoda Thakura

Here someone may protest: Why must the devotees engage in activities? After all the true goal of life to to renounce all activities.

Fearing that someone would speak these words, the author has spoken this sutra. The word "ajna" here means “they who ignorant, and therefore impure in heart". In order to benefit these persons, who are not qualified to attain transcendental knowledge or engage in devotional service, and to remove such persons' lake of faith in the importance of performing the duties prescribed by the scriptures, the devotees mercifully perform the regular and occasional duties prescribed by varnasrama-dharma. That is the meaning. In Bhagavad-gita (3.21), Lord Krsna declares: *yad yad acarati sresthah*

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."*

If it were true that the highest goal of life is attained by renouncing all activities, then to follow this instruction of Bhagavad-glta will certainly lead one to the destruction of all that is good. The Supreme Personality of Godhead also advises (Bbhagavad-gita 3.20):

loka-sangraham evapi

sampasyan kartum arhasi

"Therefore, just for the sake of educating the people in general, you should perform your work." *

Because the Supreme Personality of Godhead in these words directly orders the acceptance of varnasrama duties, these duties are not opposed to the activities of devotional service. However, one should not accept duties that oppose the principles of devotional service, agitate the mind, lead to continued material bondage, create various vices, such as hatred for other living beings, or consist of lustful or forbidden activities. That is the meaning here. In Bhagavad-glta (12.15), the Supreme Personality of Godhead declares:

yasman nodvijate loko lokan nodvijate ca yah harsamarsa-bhayodvegair mukto yah sa ca me priyah

"He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me."*

In Bhagavad-glta (17.6), the Supreme Personality of Godhead also declares:

karsayantah sarlra-stham bhuta-gramam acetasah mam caivantah-sarlra-stham tan viddhy asura-niscayan

"Those who undergo severe austerities and penance not recommended in the scriptures, performing them out of pride, egotism, lust, and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons."*

In Bhagavad-glta (3.5-9), the Supreme Personality of Godhead explains:

na hi kascit ksanam api jatu tisthaty akarma-krt

karyate hy avasah karma sarvah prakrti-jair gunaih

"All men are forced to act helplessly according to the impulses born of the modes of material nature. Therefore no one can refrain from doing something, not even for a moment.*

karmendriyani samyamya ya aste manasa smaran indriy'rthan vimudhatma mithyacarah sa ucyate

"One who restrains the senses and organs of action, but whose mind dwells on sense-objects, certainly deludes himself and is called a pretender.*

yas tv indriyani manasa niyamyarabhate 'rjuna karmendriyaih karma-yogam asaktah sa visisyate

"On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.*

niyatam kuru karma tvam karma jyayo hy akarmanah sarlra-yatrapi ca te

na prasiddhyed akarmanah

"Perform your prescribed duty, for action is better than inaction. A man cannot

even maintain his physical body without work.*

tad-artham karma kaunteya mukta-sangam samacara

"Therefore, O son of KuntI, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." *

In Bhagavad-gIta (3.20-21 and 3.29), the Supreme Personality of Godhead again explains:

karmanaiva hi samsiddhim asthita/anakadayah loka-sangraham evapi

sampasyan kartum arhasi

"Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.*

yad yad acarati sresthas tad tad evetaro janah sa yat pramanam kurute ¡okas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."*

prakrter guna-sammudhah sajjante guna-karmasu tan akrtsna-vido mandan krtsna-vin na vicaAayet

"Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers lack of knowledge." *

Sutra 46

yathadhikaram avasthitir nopary-adhastvat

yatha—as; *adhikaram*—qualification; *avasthitih*—situation; *na*—not; *upary*—above; *adhastvat*—or below.

One should accept the role for which he is qualified, the role that is neither above nor beneath his qualification.

Commentary by Srila Bhaktivinoda Thakura

Here someone may protest: If renunciation of work is better than performance of duties, then even ignorant persons will attain the real goal of life by renouncing their duties. Since this is so, what is the use of performing one's duties?

Fearing that someone would raise this protest, the author has spoken this sutra. One should accept the role for which he is qualified, the role that is neither above nor beneath his qualification. That is the meaning of this sutra. In Srimad-Bhagavatam (11.21.2), the Supreme Personality of Godhead declares:

sve sve 'dhikare ya nistha sagunah pariklrtitah viparyayas tu dosah
syad ubhayor esa niscayah

"Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained. "***

In Bhagavad-gita (3.35), the Supreme Personality of Godhead explains:

sva-dharme nidhanam sreyah para-dharmo bhayavahah

"Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous."*

In Srimad-Bhagavatam (11.14.21), the Supreme Personality of Godhead explains:

bhaktyaham ekaya grahyah sraddhayatma priyah satam bhaktih punati man-nistha svapakan api sambhavat

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."*

In Srimad-Bhagavatam (11.21.2), the Supreme Personality of Godhead again explains:

sve sve 'dhikare ya nistha sagunah pariklrtitah viparyayas tu dosah
syad ubhayor esa niscayah

"Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained. "***

When Lord Krsna had concluded His teaching in Bhagavad-gita, Arjuna spoke these words (Bhagavad-gita 18.73):

nasta-mohah smrtir labdha tvat-prasadan mayacyuta sthito 'smi gata-
sandehah karisye vacanam tava

"My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions."*

In Srimad-Bhagavatam (11.29.40), Uddhava asks Lord Krsna:

namo 'stu te maha-yogin prapannam anusadhi mam yatha tvac-
caranambho/e ratih syad anapayinl

"Obeisances unto You, O greatest of yogis. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet."***

Manu also explains:

yam vadanti tamo-bhuta

murkhadharmam atad-vidah tat-papam satadha bhutva tad-vaktrn anugacchati

"They who follow the foolish and impious teachings of the ignorant teachers attain sinful reactions a hundred times over."

In Bhagavad-gita (18.47), the Supreme Personality of Godhead declares:

sreyan dva-dharmo vigunah para-dharmat svanusthitat sva-dharme nidhanam sreyah para-dharmo bhayavahah

"It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions." *

Manu also explains:

yo 'vamanyeta te mule hetu-sastrasrayad dvi/ah sa sadhubhir bahiskaryo nastiko veda-nindakah

"A brahmana who criticizes the conclusion of the scriptures is ostracized by righteous people. He who blasphemes the Vedic scriptures is an offender.

In Bhagavad-gita (5.18), the Supreme Personality of Godhead declares:

vidya-vinaya-sampanne brahmane gavi hastini suni caiva svapake ca

panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog, and a dog-eater (outcaste)."*

In Srlmad-Bhagavatam (3.29.28-34), the Supreme Personality of Godhead explains:

jlvah srestha hy ajlvan'm tatah prana-bhrtah subhe tatah sa-cittah pravar's tatas cendriya-vrttayah

"Living entities are superior to inanimate objects, O blessed mother, and among them living entities who display life-symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense-perception. *

tatrapi sparsa-vedibhyah pravara rasa-vedinah tebhyo gandha-vidah sresthas tatah sabda-vido varah

"Among the living entities who have developed sense-perception, those who

have the developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.*

rupa-bheda-vidas tatra tatas cobhayatodatah tesam bahu-padah sresthas catus-padas tato dvi-pat

"Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.*

tato varnas ca catvaras tesam brahmana uttamah brahmanesv api veda-jno

hy artha-jno 'bhyadhikas tatah

"Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brahmanas, are best. Among the brahmanas, one who has studied the Vedas is the best, and among the brahmanas who have studied the Vedas, one who knows the actual purport of Veda is best.*

artha-jnat samsaya-cchetta tatah sreyan sva-dharma-krt mukta-sangas tato bhuyan adogdha dharmam atmanah

"Better than the brahmana who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.*

tasman mayy arpitasesa-kriyarthatma nirantarah mayy arpitatmanah pumso mayi sannyasta-karmanah na pasyami param bhutam akartuh sama-darsanat

"Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore dedicates all his activities and all his life, everything, unto Me without cessation.*

manasaitani bhutani

pranamed bahu-manayan

"Such a perfect devotee offers respects to every living entity."*

In the Bhagavad-gita (4.34), the Supreme Personality of Godhead explains:

tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul, can impart knowledge unto you because he has seen the truth."*

Sutra 47

kamyetara-bhaktir na sasta citta-viksepatvad anitya-phalatvac ca

kamya—objects of desire; *itara*—to others; *bhaktih*—devotion; *na*—not; *sasta* — gloriosu; *citta-viksepatvat*—because of agitating the mind; *anitya*—temporary; *phalatvat*—because of results; *ca*—also.

Devotion to any object other than the Supreme Personality of Godhead is not recommended, for such devotion agitates the mind and is temporary by nature.

Commentary by Srila Bhaktivinoda Thakura

Here someone may protest: On the path of performing pious deeds (karma), where one worships the demigods, pitas, and others, many benefits are obtained. Why, then, do you say that this path of pious deeds is not good?

Fearing that someone would raise this protest, the author speaks this sutra.

Here the word "kamya" means “the result of lusty desires", "itara" means “other than the Supreme Personality of Godhead", devotional service offered to any one of the many millions of individual spirit souls is not recommended by the devotees of the Supreme Personality of Godhead, for such devotion merely agitates the mind. There are many, many demigods and pitas and others, many

many Sruti and Smrti scriptures describing them, many many rules and regulations to follow in many many different kinds of yajnas and worship offered to them. All this keeps the worshiper very very busy in many many different kinds of activities. In this way the worshiper's mind becomes agitated and he becomes influence by the material mode of passion. This is described in Bhagavad-gita (2.41), where Lord Krsna explains:

bahu-sakha hy anantas ca

buddhayo vyavasayinam

"The intelligence of they who are irresolute is many-branched."*

These many kinds of demigod-worship bring only temporary results. As farming and commerce brings results that are very short-lived, so the wealth, good children and other benefits attained in this lifetime as well as the residence in Devaloka, Pitrloka and other benefits attained in the next lifetime are all very temporary and short-lived. That is the meaning.

In the Sruti-sastra it is said: *agnistomena sarva-kamo yajeta*

"A person filled with material desires should perform an agnistoma-yajna."

In the Chandogya Upanisad (8.1.6) it is said:

yatheha karma-cito lokah ksiyate evam amutra punya-cito lokah ksiyate

"As the benefits gained from pious deeds in this world are soon lost, so the benefits gain in the worlds of the devas are also lost very soon."

In Bhagavad-gita (9.25), the Supreme Personality of Godhead explains:

yanti deva-vrata devan

pitrn yanti pitr-vratah bhutani yanti bhutejya yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods, those who worship ghosts and spirits will take birth among such beings, those who worship ancestors go to the ancestors, and those who worship Me will live with Me."*

In Bhagavad-gita (9.22-25), the Supreme Personality of Godhead again explains:

ananyas cintayanto mam ye janah paryupasate tesam nityabhiyuktanam

yoga-ksemam vahamy aham

"But those who worship Me with devotion, meditating on My transcendental form, to them I carry what they lack and preserve what they have.*

ye 'py anya-devata-bhakta ya/ante sraddhayanvitah te 'pi mam eva kaunteya ya/anty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of KuntI, is really meant for Me alone, but it is offered without true understanding.*

aham tvam sarva-yajnanam bhokta ca prabhur eva ca na tu mam abhi/ananti tattvenatas cyavanti te

"I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.*

yanti deva-vrata devan pitrn yanti pitr-vratah bhutani yanti bhutejya *yanti mad-yajino 'pi mam*

"Those who worship the demigods will take birth among the demigods, those who worship ghosts and spirits will take birth among such beings, those who worship ancestors go to the ancestors, and those who worship Me will live with Me."*

In Bhagavad-gita (9.30), the Supreme Personality of Godhead again explains:

api cet su-duracaro

yajate mam ananya-bhak sadhur eva sa mantavyah samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated."*

In the Bhakti-rasamrta-sindhu (1.2.60), Srila Rupa Gosvami explains:

sastratah sruyate bhaktau nr-matrasyadhikarita

"Every man has the birthright to accept devotional service and to become Krsna conscious.* This is proved with evidence from many scriptures."

In the Bhakti-rasamrta-sindhu (1.1.38), Srila Rupa Gosvami again explains:

brahmanando bhaved esa cet parardha-gunl-krtah naiti bhakti-sukhambodheh paramanu-tulam api

"Even one drop of happiness in Krsna consciousness stands beyond comparison with an ocean of happiness derived from any other activity."*

In the Tantras it is said:

jnanatah sulabha muktir bhuktir yajnadi-punyatah seyam sadhana-sahasrair hari-bhaktih su-durlabha

"By cultivating transcendental knowledge one easily attains liberation, and by performing yajnas and pious deeds one easily attains sense gratification. However, even after thousands of spiritual struggles it is still very difficult to attain devotion to Lord Hari."

Sutra 48

pratyaksanumanabhyam bhagavata-siddhanta eva garlyan vijnanamayatvat sarva-siddhantasrayatvac ca

pratyaksa—by direct perception; *anumanabhyam*—and philosophical speculation; *bhagavata*—of the Supreme Personality of Godhead; *siddhanta*—the conclusion; *eva*—indeed; *garlyan*—better; *vijnanamayatvat*—because of being filled with transcendental knowledge; *sarva-siddhanta*—of all consclusions; *asrayatvat*— because of being the shelter; *ca*—and.

Direct perception and logical inference both confirm that devotional service is the highest truth, for devotional service is filled with transcendental knowledge and is the resting place of all truth.

Commentary by Srila Bhaktivinoda Thakura

Here someone may ask: In this, the concluding chapter of your book, what do you consider the final conclusion, the highest truth?

Thinking that someone would ask this question, the author speaks this sutra. He says that direct perception and logical inference, which are two of the great evidences to discern what is the truth, both confirm that devotional service is the highest truth. This truth of devotional service, which was described in the Mahabharata by Lord Krsna to Arjuna, in the Eleventh Canto of Srimad-Bhagavatam by Lord Krsna to Uddhava, in the four famous verse of Srimad-Bhagavatam to Lord Brahma, in the very first verse of Srimad-Bhagavatam, and in many other places in the scriptures in many philosophical dialogues with many questions and answers. Thus the view held by the devotees of the Supreme Personality of Godhead is the highest view, the highest truth. It is a truth higher and better than what is taught by the proponents of fruitive work, philosophical speculation, or other views. That is the meaning.

Because it is filled with pure transcendental knowledge, and because it is thus the best of all conclusions, the conclusion accepted by all noble-hearted and spiritually intelligent persons in all countries and at all times past, present, and future, and because it is the root from which all truths have come, devotional service is the highest truth, the conclusion better than all other conclusions. This is confirmed by Lord Krsna, who in Bhagavad-gita (10.10) declares:

dadami buddhi-yogam tam yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."*

In Srimad-Bhagavatam (12.13.15) it is said:

sarva-vedanta-saram tat srl-bhagavatam isyate tad-rasamrta-trptasya

nanyatra syad ratih kvacit

"Srimad-Bhagavatam is accepted as the essence of all Vedic literature and Vedanta philosophy. Whoever tastes the transcendental mellow of Srimad-Bhagavatam is never attracted to any other literature."*

Manu explains:

pratyaksam canumanam ca sastram ca trividhagamam trayam su-viditam karyam dharma-suddhim abhlpsata

"Direct perception, logical inference, and scripture are three methods one may employ to understand pure religion."

In Srimad-Bhagavatam (11.7.20), the Supreme Personality of Godhead explains:

atmano gurur atmaiva purusasya visesatah yat-pratyaksanumanabhyam sreyo 'sav anuvindate

"An intelligent person, expert in perceiving the world around him and applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master."***

In Bhagavad-gita (6.5), the Supreme Personality of Godhead explains:

uddhared atmanatmanam natmanam avasadayet atmaiva hy atmano bandhur atmaiva ripur atmanah

"A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well."*

Sutra 49

caitanyasya sarvacaryasyavirbhave na gurv-antaram

caitanyasya—of Lord Caitanya; *sarva*—all; *acaryasya*—of the acarya; *avirbhave*—in the appearance; *na*—not; *guru*—guru; *antaram*—another.

Now that Lord Caitanya, the teacher of all, has appeared in this world, there is no need for any other teacher.

Commentary by Srila Bhaktivinoda Thakura

Here someone may ask: How is it possible to understand this knowledge of devotional service to the Supreme Personality of Godhead without first taking shelter of a spiritual master?

To answer this question, the author speaks this sutra. he says: Now that Lord

Caitanya, the teacher of all saintly Vaisnavas who know the spiritual truth, has appeared in this world, there is no need for any other teacher. That is the meaning.

In the Gopala-tapani Upanisad it is said:

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai tam ha devam atma-buddhi-prakasam mumuksur vai saranam aham prapadye

"It was Krsna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past.* I, who desire liberation, surrender to Lord Krsna, who enlightens the intelligence with transcendental knowledge."

In Bhagavad-gita (10.11), the Supreme Personality of Godhead explains:

tesam evanukampartham aham ajnana-jam tamah nasayamy atma-bhava-stho jnana-dlpena bhasvata

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." *

In Srimad-Bhagavatam (11.17.27), Lord Krsna explains:

acaryam mam vi/anlyat

"One should know the acarya as Myself and never disrespect him in any way."*

In the Narada-pancaratra, Guru-mahatmya, it is said:

gurus ca jnanodgiranaj

jnanam syan mantra-tantrayoh tat tantram sa ca mantras ca krsna-bhaktir yato bhavet

"The spiritual master teaches the truth of spiritual mantras and the process of worshiping the Lord. It is because of his teaching of mantras and worship that devotional service to Lord Krsna is possible.

sahasra-dala-padmam ca sarvesam mastake mune tatraiva tisthati

guruh suksma-rupena santatam

"O sage, at the highest place in the spiritual world is a thousand-petal lotus flower. In a spiritual form, the spiritual master resides there eternally."

In the Hari-bhakti-vilasa it is said: *krpaya krsnadevasya*

tad-bhakta-jana-sangatah bhakter mahatmyam akarnya tam icchan sad-gurum bha/et

"By the mercy of Lord Krsna, by the association of devotees, and by hearing the glories of devotional service, one desires to engage in devotional service. At that time one finds a spiritual master and dutifully worships him. "

In Srimad-Bhagavatam (11.20.17), the Supreme Personality of Godhead explains:

nr-deham adya sulabham su-durlabham plavam sukalpam guru-karnadharam mayanukulena nabhasvateritam

puman bhavabdhim na taret sa atma-ha

"When one wants to cross a large ocean he requires a strong boat. It is said that this human form of life is good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. One also gets a favorable wind by the mercy of Krsna, and that wind is the instructions of Krsna. The human body is the boat, the instructions of Lord Krsna are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, one wastes the human form of life. Wasting time and life in this way is the same as committing suicide."*

In Srimad-Bhagavatam (11.3.21), the Yogesvara explains:

tasmad gurum prapadyeta jijnâsuh sreya uttamam sabde pare ca nisnatam

brahmany upasamasrayam

"Any person who seriously desires to achieve real happiness must seek out a

bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and be able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters. " *

In the Mundaka Upanisad (1.2.12) it is said:

tad-vi/nanartham sa gurum evabhigacchet samit-panih srotriyam brahma-nistham

"To learn the transcendental subject matter one must approach a spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion, and therefore he constantly engages in the service of the Supreme Personality of Godhead."*

In the Chandogya Upanisad (6.14.2) it is also said: *acaryavan puruso veda*

"One who approaches a bona fide spiritual master can understand everything about spiritual realization."*

In Srlmad-Bhagavatam (11.18.38-39), the Supreme Personality of Godhead explains:

duhkhodarkesu kamesu /ata-nirveda atmavan ajijnasitam adharmo gurum munim upavra/et

"One who is detached from sense gratification, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously analyzed the process for obtaining Me, should approach a bona fide and learned spiritual master.***

tavat paricared bhaktah sraddhavan anasuyakah yavad brahma vi/anlyan mam eva gurum adrtah

"Until a devotee has clearly realized spiritual knowledge, he should continue with great faith and respect and without envy to render personal service to the guru, who is nondifferent from Me."***

It is also said:

madhu-lubdho yatha bhrngah puspat puspantaram vra/et jnana-lubdho tatha dehl guror gurv-antaram vra/et

"As a bee greedy for honey flies from flower to flower, so a man greedy for transcendental knowledge goes from teacher to teacher."

In Srlmad-Bhagavatam (2.9.36), the Supreme Personality of Godhead again explains:

etavad eva jijnasyam tattva-jijnasunatmanah

anvaya-vyatirekabhyam yat syat sarvatra sarvada

"A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."*

It is also said:

brahmanandam ca bhittva vilasati sikharam yasya yatratta-nldam mdha-krsnakhya-hlamaya-khaga-mithunam bhinna-bhavena hlnam yasya cchaya bhavabdhi-srama-samana-kan bhakta-sankalpa-siddher hetus caitanya-kalpa-druma iha bhuvane kascana pradurasl t

"Far past the bliss of Brahman is the nest of the two birds of Sri Sri Radha-Krsna's transcendental pastimes, two birds that are not different from each other. That nest is placed on the branches of the kalpa-druma tree of Lord Caitanya. The shade of that tree brings relief from the sufferings of repeated birth and death. To fulfill the devotees' desires, that Caitanya tree has appeared in this world."

Sutra 50

pare purnanuraktir itaresu tulya jade yukta-vairagyam ceti sara-grahi-matam

pare—for the Supreme Personality of Godhead; *purna*—full; *anuraktih*—love; *itaresu*—for others; *tulya*—equal; *jade*—in the material world; *yukta*—proper; *vairagyam*—renunciation; *ca*—also; *iti*—thus; *sara-grahi-matam*—the opinion of they who accept the truth.

They who know the truth give all their love to the Supreme Personality of Godhead, are equally friendly to all living beings, and are appropriately detached from this dull and inert material world.

Commentary by Srila Bhaktivinoda Thakura

In this sutra the final conclusion is clearly expressed. Here the word "pare" means "for the Supreme Personality of Godhead", "purna" means “unbroken" and also "filled with bliss", and “anuraktih" means "the natural love in the living entity's heart". That is the meaning. "Itaresu" means "for the individual spirit souls, who are different from the Supreme Personality of Godhead", and "tulya" means "equal love for all spirit souls". here is the meaning: A madhyama-adhikari devotee sees all living entities in three classes: 1. the great souls to whom all respect should be offered, 2. the like-minded devotees, with whom friendship should be made, and 3. the people in general, to whom compassion should be shown. However, an uttama-adhikari devotee does not see these three classes of living beings. Because he sees the Supersoul, the Supreme Personality of Godhead, present in the heart of every living being, such a devotee loves all living beings equally, thinking them all equally his brothers. "Jade" means "dull and inert matter", and "yukta-vairagya" means "appropriate renunciation of material things, such as wealth, children, wife, friends, home, country, and the like. This is the opinion of exalted Vaisnava who know the truth, who do not unnecessarily try to cause dissension among the various Vaisnava sampradayas. What more need be said? Thus all the statement in this book have been supported with many quotes from the scriptures. Now this Tattva-sutra is completed.

harltanvaya-sambhuto goplnathabhidhah krtl vivrtim tattva-sutranam cakara

vidusam mude

To please the learned devotees, a saintly devotee named Gopinatha dasa, who was born in a family of Vaisnava authors, wrote these sutras.

jagannatha-ksetra-vasl

mukti-mandapa-panditah

jagannatha-prasadena

tad-vyakhyanam aclkarat

By the mercy of Lord Jagannatha, Goplnatha dasa, a resident of Jagannatha Puri and a learned scholar among the liberated souls, wrote these sutras.

grantha-gaurava-bhltya ca sanksiptam vivrtam maya vistarayantu sudhiyo

bahu-vyakhyana-yuktibhih

With great respect, I (Bhaktivinoda Thakura) have written a brief commentary on these sutras. May the intelligent and learned Vaisnavas write many more commentaries on this book, commentaries filled with learned explanations and arguments.